The Author's Apologia

Lately has been a demand from many quarters for a scriptural edition free from the tedium of excessive elaboration and the obscurity inherent in too much brevity, and at the same time giving an exposition of the philosophy of life I myself had the feeling that the Jain layman was not quite as attentive to the philosophy of life as to the studies relating to the fundamentals of philosophy The result has not been what one would desire Where study does not create in man a taste for introspection, the urge for higher truth at times degenerates into downright evil Non-attachment is the talisman of Syadvada, but without purity in life, this will not work All modification of the mind are produced by delusion Wrong perception and wrong conduct both pervert the vision and the conduct So long as perception remains subject to change, what matters whether or not one has

knowledge of the higher truth? That is why the Lord said—"Where perception is right and delusion has dropped off there knowledge becomes right Where perception is wrong and delusion is dominant, knowledge cannot turn out right" Dry knowledge does not contribute to right-perception knowledge is right only when perception is so

The glory of dedication to the Lord (Ishwara) sung in the Gita is on all fours with the Jain philosophic tenet of dedication to the soul In the light of Jain philosophy the soul itself is the Supreme Soul or Ishwara Every system of philosophy points to the same or a similar goal for achievement Moksha or the final attainment of liberation, is what all spiritual systems point to as the last stage in the soul's wanderings Whilst discussing the means, Jain philosophy *gives the palm to the attainment of evenmindedness* Restraint, Ahimsa, Truth and the like are its various supports and help

Where Arjuna of the Gita exhibits faint-heartedness in the war-theatre of Kurukshetra, Sambodhi's Meghakumara is similarly afflicted in the battlefield of Sadhana Where Yogiraj Krishna has sung the Gita, Lord Mahavira is the Sambodhi's songster Arjuna's manliness revives with Krishna's exhortation Likewise do Mahavira's words give a sudden shake up to Meghakumar's nerves Only light lits One's

effulgence illumines another What light Megha attained is diffused in this volume It happens at times even a single ray can flood-light entire life

The original text in Sanskrit carries the title of 'Sambodhi' In English rendering, it is entitled 'Wisdom of Mahavira' as it seems more expressive of that the book contains

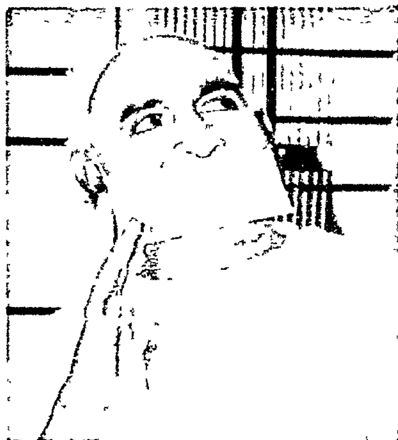
The credit for this English-rendering is primarily due to the labour of love of Shri K Bhuteria, Advocate, Supreme Court and to the efforts of Shri K S Manian and Muni Dulharaj over careful revision

Vallabha Niketan — Muni Nathmal

Bangalore

15th Oct , 1969

Contents



अणुव्रत अनुशास्ता आचार्य तुलसी

आगम के हिमालय मे आचार्य भिक्षु ने साहित्य की गगा प्रवाहित की। जयाचार्य ने उसे विस्तार दिया। आचार्य कालूगणी ने उसके तटबन्ध को सुदृढ किया। अणुव्रत अनुशास्ता आचार्य तुलसी उसे जन-जन तक पहुचा रहे है। आचार्यश्री ने साहित्य और साहित्यकार दोनो की सृष्टि की। उनकी सृजनात्मक शक्ति मे उस स्रोतस्विनी को नया आयाम मिला है। उसी त्रिपथगा के विशद प्रवाह मे मिलने वाला एक स्रोत है प्रस्तुत ग्रन्थ, जो भेद से अभेद की दिशा मे गतिमान है और जिसका अनुरोध है कि व्यक्तित्व का दीप समष्टि के दीवट पर स्थित होकर ही विश्वमानस को आलोकित करे।

I

Stabilisation in Monkhood

ऐं ॐ स्व र्भूर्भुवस्त्रय्या, त्राता तीर्थङ्करो महान्।
वर्धमानो वर्धमानो, ज्ञानदर्शन–सम्पदा ॥१॥
अहिंसामाचरन् धर्मं, सहमान परीषहान्।
वीर उत्पाद्यया दयाल, परान् सत्त्वानपीडयन् ॥२॥
अहिंसा-तीर्थमास्थाप्य, तारयञ्जन-मण्डलम्।
चरन् ग्राममनुग्रामं, राजगृहमुपेयिवान् ॥३॥

1 2 3 The Saviour of the three worlds (heaven, earth and nether regions) the Great Tirthankar Vardhaman (Lord Mahavira), having established Ahimsa-tirtha[1] moving about from place to place on his mission of saving humanity, came to Rajgrha He was overflowing with the wealth of right knowledge and right perception He was an embodiment

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1 Ahimsa-tirtha—A Tirtha (Sangha or Order) consisting of four categories Monks, nuns, male followers and female followers, professing, preaching, and practising the doctrine of Ahimsa (non-violence)

of Ahimsa-Dharma He did not cause pain to any living being, and bore all the afflictions that visited him He became famous as Mahavira (great conqueror)

नाना सताप-सतप्ता, तापोन्मूलनतत्परा ।
समाजग्मुर्जना भूय., सुचिरा शान्तिमिच्छव ॥४॥

4 Those who were afflicted with various physical and mental ills, but were desirous for extinction thereof and eager for eternal peace, chame again and again to Lord Mahavira

श्रेणिकस्यात्मजो मेघो, भव्यात्माल्परजोमल. ।
श्रुत्वा भगवतो भाषा, विरक्तो दीक्षित क्रमात् ॥५॥

5 Megha, son of Maharaja Shrenik came to Lord Mahavira His Karma (bondage), and ashrava (the cause of bondage) were few He was a Bhavya (soul capable of attaining emancipation) He heard the sermons of Lord Mahavira, became detached (from worldly objects), and having obtained his parents' consent, underwent initiation

कठोरो भूतलस्पर्श, स्थान निर्ग्रन्थ-सकुलम् ।
मध्येमार्ग शयानस्य, विक्षेप निन्यतुर्मन ॥६॥

6 It so happened that on the first night after initiation, three things disturbed his mind First, the

ground on which he was resting was hard, secondly, there were Nirgranthas (monks) in large numbers, and thirdly, he was resting in a passage As a result of the Nirgranthas going in and out brushing past him, he had missed his sleep

त्रियामा शतयामाऽभूत्, नानासकल्पशालिन- ।
निस्पृहत्व मुनीना त, प्रतिपलमपीडयत् ॥७॥

7 Various thoughts rushed into his mind That night seemed to him excessively long In particular, the non-chalant attitude of the Nirgranthas caused anguish in him

चिर प्रतीक्षितो रश्मि, रवेरुदयमासदत् ।
महावीरस्य सान्निध्यमभजत् सोपि चञ्चल ॥८॥

8 He eagerly waited for the sun to rise The night passed, and the sun's rays flashed forth With his mind disturbed, he came to Lord Mahavira

विधाय वन्दना नम्र, विदधत् पर्युपासनाम् ।
विनयावनतस्तस्थौ, विवक्षुरपि मौनभाक् ॥९॥

9 He made his obeisance in all humility He wanted to open his mind, but delicacy stood in the way

कोमल भगवान् प्राह, मेघ ! वैराग्यवानपि ।
इयता स्वल्पकष्टेन, कातरस्त्वमियानभू ॥१०॥

10 Lord Mahavira said in a soft voice—"Megha! although detached, you have become overwhelmed with these few troubles!

पश्य स्तिमितया दृष्टया, कष्ट तत्पौर्वदेहिकम् ।
असम्यक्त्वदशायाञ्च, वत्स ! सोढ त्वया हि यत् ॥११॥

11 Concentrate your mind, and then, calmly and coolly think of the sufferings of your past life Vatsa ! (beloved disciple) at that time you were not endowed with Samyak-dristi (right perception), yet you did bear a lot of trouble very patiently "

कथ मयाऽथ कि कष्ट, स्वीकृत ब्रूहि तत् प्रभो !
न स्मरामि न जानामी-त्यस्मि बोद्धु समुत्सुक ॥१२॥

12 Megha replied—"Lord ! What I suffered and how, I do not recollect, nor do I perceive the same. Lord ! I am eager to know Do kindly tell me "

भगवान् प्राह सत्योद्य, घटना पौर्वदेहिकी ।
जातिस्मृति विना वत्स ! बोद्धु शक्या न जन्तुभि ॥१३॥

13 The Lord said—"Vatsa ! You are correct. Without Jatismriti (knowledge wherewith the happenings of past lives can be recollected), no being can remember the happenings of the past life

ईहापोह विनैकाग्र्य, विना सा नैव जायते ।
सस्कारा सञ्चिता गूढा, प्रादु स्युर्यत् प्रयत्नत ॥१४॥

14 Jatismriti cannot be acquired without Iha (Reasoning) Apoha (Conclusion) and concentration of mind Accumulated and latent Samskaras can only become visible through great effort

मेरुप्रभाऽभिधो हस्ती, त्वमासी पूर्वजन्मनि ।
विन्ध्यस्योपत्यकाचारी, विहारी स्वेच्छया वने ॥१५॥

15 The Lord continued—Megha ! In your previous life you were an elephant named Meruprabha, freely roaming in the forests of the valleys of the Vindhyas

व्यधा भयाद् वनवह्ने-मण्डल योजनप्रभम ।
लब्धपूर्वानुभूतिस्त्व दीर्घकालिकमजित ॥१६॥

16 At that time, you were Samanaska (one with a developed mind), the memories of past life flashed back to your mind In order to be free from the dangers of forest fire, you constructed a platform stretching over eight miles

घासा उत्पाटिता सर्वे, लता वृक्षाश्च गुल्मका ।
अकारीभै सप्तशतै, स्थल हस्ततलोपमम् ॥१७॥

17 With the assistance of some seven hundred elephants you uprooted all grass, trees, herbs, and creep-

ers and converted that land clear and clean as the palm of the hand

एकदा वह्निरुद्भूत, आरण्या पशवस्तदा ।
निर्वैरा प्राविशँस्तत्र हिंस्रास्तदितरे तथा ॥१८॥

18 At one time a fire broke out there Then all the beasts of the forest, carnivorous and herbivorous, forgetting their mutual animosity, took shelter on your plateau

यथैकस्मिन् बिले शान्ता, निवसन्ति पिपीलिका ।
अवात्सु सकलास्तत्र, तथा वह्नेर्भयद्रुता ॥१९॥

19 Just as ants live peacefully in a hole, these animals, afraid of the fire, stayed there in peace

मण्डल स्वल्पकालेन, जात जन्तुसमाकुलम् ।
वितस्तिमात्रमप्यासीत्, न स्थान रिक्तमद्भुतम् ॥२०॥

20 In a short while, the plateau became packed with the forest animals, not an inch of space was left vacant

विधातु गात्र-कण्डूतिं, त्वया पाद उदञ्चित ।
स्थान रिक्त समालोक्य, शशकस्तत्र सस्थित ॥२१॥

21 To scratch your body, you raised one of your legs Finding the space occupied by your leg vacant, a hare came and settled there

कृत्वा कण्डूयन पाद, दधता भूतले पुन ।
शशको निम्नगोऽलोकि, त्वया तत्त्व विजानता ॥२२॥
तदानुकम्पिना तत्र, न हत स्यादसौ मया ।
इति चिन्तयता पाद, त्वया मधारितोऽन्तरा ॥२३॥

22-23 After scratching the body, when you were about to replace the leg on the ground, you found the hare seated there. You were acquainted with the tenets of Ahimsa, moved by pity, you kept your leg in mid-air lest the poor hare should be trampled to death.

शुभेनाध्यवसायेन, लेश्यया च विशुद्धया ।
ससार स्वल्पता नीतो, मनुष्यायुस्त्वयार्जितम् ॥२४॥

24 By dint of pious Adhyavasaya (a subtle faculty of mind) and of pure Lesya (mental condition), you reduced the period of your sojourn in worldly life, and acquired the atoms of Ayushya Karma capable of helping rebirth as human being.

सार्द्धद्वयदिनेनाऽथ, दव स्वय शम गत ।
निर्धूम जातमाकाश-मभया जन्तवोऽभवन् ॥२५॥

25 The fire got automatically extinguished after two days and a half. The atmosphere became free from smoke, and the wild beasts were freed from danger of fire.

स्वच्छन्द गहने शान्ते, विजह्रु पशवस्तदा ।
पलायित शशकोऽपि, रिक्त स्थान त्वयेक्षितम् ॥२६॥

26 They again started roaming freely in that quiet jungle The hare too went away and you found the space vacant

पाद न्यस्तु पुनर्भूमौ, सार्द्ध-द्वयदिनान्तरम् ।
स्तम्भीभूत जडीभूत, त्वया प्रयतित तदा ॥२७॥

27 Having elected to stand thus for two days and a half, you attempted to replace on the ground the raised leg which had by then become inflexible as a pillar

स्थूलकाय क्षुधाक्षाम, जरसा जीर्ण-विग्रह ।
पाद-न्यासे न शक्तोऽभू भूतले पतित स्वयम् ॥२८॥

28 Burdened with a heavy body, weak through hunger and worn with old age, you could not replace the leg on the ground, and fell down

विपुला वेदनोदीर्णा, घोरा घोरतमोज्ज्वला ।
सहित्वा समवृत्तिस्ता, तत्र यावद दिन-त्रयम् ॥२९॥

29 At that time you suffered terrible and excruciating pain For three days you bore all this utterly unperturbed

आयुरन्ते पूरयित्वा, जातस्त्वं श्रेणिकाङ्गज ।
अहिंसा साधिता सत्त्वे, कष्टे च समता श्रिता ॥३०॥

30 You practised Ahimsa, and suffered pain with indifference In the end, after having passed through your life, you were born as a son to Raja Shrenika

अवशा वेदयन्त्येके, कष्टमर्जितमात्मना ।
विलपन्तो विषीदन्त, समभाव सुदुर्लभ ॥३१॥

31 Several people invite suffering (by their evil deeds) and when they have to undergo these, they do so with a wailing and a heavy heart Man is free while he acts, but is a slave to the consequences It is not easy to become even-minded

उदीर्णा वेदना यश्च, सहते समभावत ।
निर्जरा कुरुते काम, देहे दुःख महाफलम् ॥३२॥

32 The person who undergoes with equanimity suffering caused by Karma earns a great deal of Nirjara (self-purification born of the extinction of karma), for, to go through physical ailments caused by Karma leads to immense good

असम्यक्त्वी तदा कष्टे, नाभवो वत्स ! कातर ।
सम्यक्त्वी सयमीदानी, क्लीबोऽभू स्वल्पवेदने ॥३३॥

33 Vatsa ! Although in your birth as an elephant you had not acquired right perception, even then you

did not behave like a coward when confronted by suffering Now you have the right perception and have become a monk Still, faced with this slight distress, your behaviour smacks of cowardice

मुनीना काय-सम्पर्श - प्रमिला-नाश-मात्रत ।
अधीरो मामुपेतोऽसि, सद्यो गन्तु पुनर्गृहम् ॥३४॥

34 As a result of the Sadhus touching you, you could not sleep at night This little discomfort has made you chicken-hearted, and you have fast rushed to me ready to resume worldly life

नाह गन्तु समर्थोऽस्मि, मुक्ति-मार्ग सुदुश्चरम् ।
यत्र कष्टानि सह्यानि, नानारूपाणि सन्ततम् ॥३५॥

35 You thought—'The path to liberation is very difficult to Tread, I have not the necessary strength for it, for people keeping to it have constantly to undergo sufferings of various types

सर्वे स्वार्थवशा एते, मुनयोऽन्य न जानते ।
भीम सुदुश्चरो घोरो, निर्ग्रन्थाना तपोविधि ॥३६॥

36 'These sadhus are selfish, they do not care for others The mode of penance for Nirgranthas is awe inspiring, difficult and severe'

युक्तोऽय किमभिप्राय , मोहमूल विजानत ।
देहे मुग्धा जना लोके, नानाकष्टेषु शेरते ॥३७॥

37 Is it proper for those who are in the know of the root cause of Moha (delusion) to think the way you have thought? Don't you know that people given to attachment to the body suffer in various ways?

युक्तं नैतत्तवायुष्मन् ! तत्त्व वेत्सि हिताहितम् ।
पूर्व-जन्म-स्थिति स्मृत्वा, निश्चल कुरु मानसम् ॥३८॥

38 Oh Blest with a long life! It is not proper for you to think like that What is proper and what is not is indeed well known to you Recollect the events of your past life and calm your mind "

हन्त ! हन्त ! ममर्योऽय-मर्थो यश्च त्वयोदित ।
मदीयो मानसो भावो, बुद्धो बुद्धेन सर्वथा ॥३९॥

39 Megha replied—"Lord ! What you have said is quite correct You have fully read my mind "

ईहापोह मार्गणाञ्च, गवेषणाञ्च कुर्वता ।
तेन जातिस्मृतिर्लब्धा, पूर्वजन्म विलोकितम् ॥४०॥

40 With the aid of Iha, Apoha, Margana and Gaveshana, Megha could recollect the events of his past life as they flashed before his eyes

मेघ प्राह—

त्वदीया देशना मत्या, दृष्टा पूर्वस्थितिर्मया।
सन्देहाना विनोदाय, जिज्ञासामि च किञ्चन ॥४१॥

41 Megha said—"Lord ! You are perfectly correct I have now recollected the events of my past life Still, I have some doubts in my mind To remove these, I should like to make some inquiries of you"

2

Happiness and Karmic Theory

मेघः प्राह—

सुखानि पृष्ठतः कृत्वा, किमर्थं कष्टमुद्वहेत् ।
जीवनं स्वल्पमेवैतत्, पुनर्लभ्यं नवाऽथवा ॥१॥

1 Megha said—"Why should one turn his back on happiness and suffer pain when life is short and there is no knowing about a rebirth (as a human being)?"

भगवान् प्राह—

सुखासक्तो मनुष्यो हि, कर्त्तव्याद्विमुखो भवेत् ।
धर्मे न रुचिमाधत्ते, विलासाबद्धमानसः ॥२॥

2 The Lord replied—"One who remains attached to worldly happiness, and indulges in it, neglects his duties, he has no inclination towards religion

कर्त्तव्यञ्चाप्यकर्त्तव्यं, भोगासक्तो न शोचति ।
कार्याकार्यमजानानो, लोकश्चान्ते विषीदति ॥३॥

3 Attached to worldly pleasures, he is incapable

of differentiating between what is duty and what is not. Such a person comes at last to grief "

मेघ प्राह—

सुख स्वाभाविक भाति, दु खमप्रियमङ्गिनाम् ।
तत् किं दु ख हि सोढव्य, विहाय सुखमात्मन ॥४॥

4 Megha said—"Happiness appears to be natural and dear, and misery unpleasant to beings Then why should one give up happiness and suffer pain? '

भगवान् प्राह—

यत् सौख्य पुद्गलैं मृष्ट, दु ख तत् वस्तुतो भवेत् ।
मोहाविष्टो मनुष्यो हि, सत्तत्त्व न हि विन्दति ॥५॥

5 The Lord said—"The happiness related to Pudgala *is in reality unhappiness, but a man overwhelmed* by Moha (delusion) cannot grasp this truth

दृष्टिमोहेन मूढोऽय मिथ्यात्व प्रतिपद्यते ।
मिथ्यात्वी घोरकर्माणि, सृजन् भ्राम्यति ससृतौ ॥६॥

6 A person afflicted with Darshana Moha (deluding Karma which distorts perception) inclines towards Mitthyatva (wrong perception) and accumulates through his karma endless seeds of bondage resulting in transmigration

मूढश्चारित्रमोहेन, रज्यति द्वेष्टि च क्वचित् ।
रागद्वेषौ च कर्माणि, स्रवतस्तेन सम्सृतिः ॥७॥

7 One afflicted with Charitra-Moha (deluding karma which defiles character) is subject at time to likes, and at others to dislikes Through attachment and hatred karma overwhelms the soul, causing repeated birth and death

यथा च अण्डप्रभवा बलाका, अण्ड बलाकाप्रभव यथा च ।
एवञ्च मोहायतन हि तृष्णा, मोहञ्च तृष्णायतन वदन्ति ॥८॥

8 As a crane comes out of an egg, and the egg is laid by a crane, likewise desire is the origin of delusion, and delusion again is the source of desire

द्वेषश्च रागोऽपि च कर्मबीज, कर्मऽथ मोहप्रभव वदन्ति ।
कर्माऽपि जातेर्मरणस्य मूल, दु ख च जाति मरण वदन्ति ॥९॥

9 Love and hatred are the root causes of Karma, and these are the products of delusion giving rise to birth and death Tirthankaras have described birth and death as misery

दु ख हत यस्य न चास्ति मोहो, मोहो हतो यस्य न चास्ति तृष्णा ।
तृष्णा हता यस्य न चास्ति लोभो, लोभो हतो यस्य न किञ्चनास्ति ।१०।

10. Misery ceases in the absence of delusion, delusion in the absence of greed, greed in the absence

of covetousness, and covetousness on voluntarily negating possessions

द्वेषञ्च रागञ्च तथैव मोह-मुद्धर्तुकामेन समूलजालम् ।
ये ये ह्युपाया अभिषेवणीया-स्तान् कीर्तयिष्यामि यथानुपूर्वम् ॥११॥

11 I am narrating in due order the steps to be followed by a monk thoroughly to uproot love, hatred and delusion

रसा प्रकाम न निषेवणीया:, प्राप्ता रसा दृप्तिकरा नराणाम् ।
दृप्तञ्च कामा समभिद्रवन्ति, द्रुम यथा स्वादु-फल विहङ्गा: ॥१२॥

12 Pleasant food should not be indulged in excessive quantities, for this results in excitement, desire darts on the excited, like birds upon a tree with sweet fruits

यथा दवाग्नि प्रचुरेन्धने वने, समारुतो नोपशम ह्युपैति ।
एव हृषीकाग्निरनल्पभुक्ते, न शान्तिमाप्नोति कथञ्चनापि ॥१३॥

13 As in a forest full of firewood the fire fanned by the wind cannot be extinguished, even so, the fire as it were, of the senses of a glutton evades all control

विविक्तशय्याऽऽसनयन्त्रितानाम-ल्पाशनानां दमितेन्द्रियाणाम् ।
रागो न वा धर्षयते हि चित्त, पराजितो व्याधिरिवौषधेन ॥१४॥

14 The minds of those who live frugally and sequestered, eat little food and have subdued their

senses, cannot be conquered by the foe, namely attachment, just as disease dispelled by medicine cannot afflict the body any longer

कामानुगृद्धि-प्रभव हि दुख, सर्वस्य लोकस्य सदेवतस्य ।
यत् कायिक मानसिकञ्च किञ्चि, तस्यान्तमाप्नोति च वीतराग ॥१५॥

15 The physical and mental ills of all beings including the gods arise from unbridled desires for sensual enjoyment The dispassionate puts an end thereto

मनोज्ञेष्वमनोज्ञेषु, स्रोतसा विषयेषु य ।
न रज्यति न च द्वेष्टि, समाधि सोऽधिगच्छति ॥१६॥

16 He who is not attached to, or revulsed by, pleasant or unpleasant objects respectively attains Samadhi (mental tranquillity)

स्पर्शा रसास्तथा गन्धा, रूपाणि निनदा इमे ।
विषया ग्राहकाण्येषामिन्द्रियाणि यथाक्रमम् ॥१७॥
स्पर्शन रसन घ्राण, चक्षु श्रोत्रञ्च पञ्चमम् ।
एषा प्रवर्तक प्राहु, सर्वार्थग्रहण मनः ॥१८॥

17 18 Sensations of touch, taste, smell, form and sound are the objects, and the organs that perceive these respectively are those of touch, taste, smell, sight and hearing Mind is at once the motor of these five organs and the receptacle of all objects

न रोद्ध् विषया शक्या, विशन्तो विषयिव्रजे ।
मङ्गो व्यक्तोऽथवाव्यक्तो, रोद्ध् शक्योस्ति तद्गत ॥१९॥

19 What is received through any organ cannot be shut out, but the attachment to it, explicit or implicit, can be stopped through adequate effort

अमनोज्ञा द्वेषवीज, राग-वीज मनोरमा ।
द्वयोरपि सम य स्याद, वीतराग स उच्यते ॥२०॥

20 Undesirable objects cause dislike, and the desirable attachment, one indifferent to either is known as veetaraga (dispassionate)

विषयेष्वनुरक्तो हि, तदुत्पादनमिच्छति ।
रक्षण विनियोगञ्च, भुञ्जस्तान् प्रतिमुह्यति ॥२१॥

21 The person addicted to sensual objects wants to multiply these, next to safeguard, and thereafter to enjoy them Thus folly follows folly ad infinitum

उत्पाद प्रति नाशो हि, निधि प्रति नया व्यय ।
क्रिया प्रत्यक्रिया नाम, माशय लघु धावति ॥२२॥

22 Destruction after production, expending after storing, inaction after action—this is an unalterable law

अतृप्तो नाम भोगाना, विगमेन विषीदति ।
अतृप्त्या पीडितो लोक, आदत्तेऽदत्तमुच्छ्रयम् ॥२३॥

23 An unsatisfied person grieves over the loss of objects of enjoyment and commits theft

तृष्णया ह्यभिभूतस्य, अतृप्तस्य परिग्रहे।
माया मृषा च वर्धते, तत्र दुःखान्न मुच्यते ॥२४॥

24 Deceit and falsehood progress with greed and excessive possessions, with no end to the resultant misery.

पूर्वं चिन्ता प्रयोगस्य, समये जायते भयम्।
पश्चात्तापो विपाके च, मायाया अनृतस्य च ॥२५॥

25 Worry, dread and penitence succeed each other prior to, during and after resort to deceit and falsehood

विषयेषु गतो द्वेष, दुःखमाप्नोति शोकवान्।
द्विष्ट-चित्तो हि दुःखाना, कारण चिनुते नवम् ॥२६॥

26 To hate the objects of senses is to invite misery and remain unhappy, a hate-filled mind continually creates fresh causes for misery

विषयेषु विरक्तो य, स शोक नाधिगच्छति।
न लिप्यते भवस्थोपि, भोगैश्च पद्मवज्जलै ॥२७॥

27 A detached person never meets with grief, and even while leading a worldly life, does not become entangled in worldly pleasures, just like a lotus in water

इन्द्रियार्थां मनोर्थश्च, रागिणो दुःख-कारणम् ।
न ते दुःख वितन्वन्ति, वीतरागस्य किञ्चन ॥२८॥

28 To a person of great attachment the objects of the organs and of the mind cause suffering, but they inoffensively pass by a veetaraga

विकारमविकारञ्च, न भोगा जनयन्त्यमी ।
तेष्वासक्तो मनुष्योहि, विकारमधिगच्छति ॥२९॥

29 Objects of the senses (sound and the like) neither pollute nor purify the soul but a person attached to them gets polluted

मोहेन प्रावृतो लोको, विकृतात्मा विशिक्षित ।
क्रोध मान तथा माया, लोभ घृणा मुहुर्व्रजेत् ॥३०॥

30 One whose knowledge is shrouded by delusion and whose soul is not pure, even though learned, often gives vent to anger, egoism, deceit greed and hatred

अरतिञ्च रति हास्य, भय शोकञ्च मैथुनम् ।
स्पृशन् भूयोऽपि मूढात्मा, भवेत् कारुण्यभाजनम् ॥३१॥

31 The soul which is averse to restraint and is a libertine, constantly given to laughter, dread, grief and co-habitation is an object of pity

प्रयोजनानि जायन्ते, मोनमा वशवर्तिन ।
अनिच्छन्नपि दुःखानि, प्रार्थी तत्र निमज्जति ॥३२॥

32 A person given over to his senses needs various objects, although not inviting grief, he falls a prey to it

सुखाना लब्धये भूयो, दुखाना विलयाय च ।
सगृह्णन् विषयान् प्राज्यान्, सुखैषी दुखमश्नुते ॥३३॥

33 One seeking happiness and shunning unhappiness relies more and more on his possessions, but only reaps sorrow

इन्द्रियार्था इमे सर्वे, विरक्तस्य च देहिनः ।
मनोज्ञत्वाऽमनोज्ञत्व, जनयन्ति न किञ्चन ॥३४॥

34 In a detached person all these sense objects create neither affection nor disaffection

कामान् सकल्पमानस्य सङ्गो हि बलवत्तर ।
तानऽसङ्कल्पमानस्य, तस्य मूल प्रणश्यति ॥३५॥

35 Attachment gets rooted in one whose mind dwells in sense pleasures It can only be rooted out through staying away from these

कृतकृत्यो वीतराग, क्षीणावरणमोहन ।
निरन्तराय शुद्धात्मा, सर्व जानाति पश्यति ॥३६॥

36 A person whose four types of karmas Gnanavarana, Darshanavarana, Mohaniya, and Antaraya have been extinguished, who has fulfilled him-

भगवान् प्राह—

धर्माधर्मौ पुण्यपापे, अजानन्नत्र मुह्यति ।
धर्माधर्मौ पुण्यपापे, विजानन्नात्र मुह्यति ॥४०॥

40 The Lord said "Through ignorance about Dharma and Adharma, merit and sin (Punya and Papa), one gets deluded Knowledge of these dispels delusion

सन्तोऽसन्तश्च सस्कारा, निरुद्धयन्ते हि सर्वथा ।
क्षीयन्ते सञ्चिता पूर्वं, धर्मेणैतच्च तत् फलम् ॥४१॥

41 Incoming good and bad Samaskaras (latent impressions in the mind) are stopped by Dharma and already accumulated ones are weakened This alone is the fruit of Dharma

असन्तो नाम सस्कारा, सचीयन्ते नवा नवा ।
अधर्मेणैतदेवास्ति, तत्फल तत्त्वसम्मतम् ॥४२॥

42 Through Adharma bad samskaras build up ever fresh In reality, this is the fruit of Adharma

सस्कारान् विलय नीत्वा, चित्वा तानन्तरात्मनि ।
क्रियामेतौ प्रकुर्वाते, धर्माधर्मौ निरतरम् ॥४३॥

43 The process of elimination of samskaras on the one hand and accumulation of bad ones on the other, incessantly goes on through the activities of Dharma and Adharma respectively

पुण्यपापे प्रजायेते, हेतुभूते प्रमुख्यत ।
सुखदु खानुभूत्योश्च, सामग्र्या नैव निश्चित्ति ॥४४॥

44 This is certain that merit and sin play a dominant role as causes for the feelings of enjoyment and suffering, but they need not necessarily operate as causes for the acquisitions of objects of enjoyment

द्रव्य क्षेत्र तथा काल, व्यवस्था मतिपौरुषे ।
एतानि हेतुता यान्ति, पुण्यपापोदये ध्रुवम् ॥४५॥

45 The substance, place, time, systems, intelligence and manhood—all these certainly act as causes in the fruitifications of merit and sin

धार्मिको नार्थसपन्न, धनाढ्य स्यादधार्मिक ।
नेति धर्मस्य वैफल्य, फल तस्यात्मनि स्थितम् ॥४६॥

46 That a virtuous soul is not wealthy, that an evil soul is wealthy is not the fault of Dharma The fruit of Dharma relates only to the soul

अनावृ भवेद् ज्ञान, दर्शन स्यादनावृतम् ।
प्रस्फुरेत् सहजानन्द, वीर्य स्यादपराजितम् ॥४७॥
प्रवर्धते परा शान्ति, धृति सतुलन क्षमा ।
फलान्यमूनि धर्मस्य, फल तस्यास्ति नो धनम् ॥४८॥

47 48 Knowledge becomes unobscured, perception is unveiled, habitual bliss radiates, valour becomes invincible, supreme peace grows manifold, so too

steadfastness, equipoise and patience These are the fruits of Dharma, not worldly riches "

मेघ प्राह—

कथमात्मतुलावाद, भगवस्तव सम्मतः।
भिन्नानि सन्ति कर्माणि, कृतानि प्राणिनामिह ॥४६॥

49 Megha again observed 'Lord ! Dost Thou approve of this theory of unity of souls, when karmas of individuals continue to be diverse?"

भगवान् प्राह—

वत्स ! तत्त्व न विज्ञात, साम्प्रत तन्मय. शृणु।
समस्त्यात्मतुलावाद, सम्मतो मे स्वरूपत ॥५०॥

50 The Lord said—"Vatsa ! You have not understood its essence Listen concentrated and most attentively This theory of unity of souls has been fully endorsed by me as according to its real nature

अनन्त नाम चैतन्य, आनन्दश्चाप्यबाधित।
अस्त्यप्रतिहता शक्ति, जीवमात्रे स्वरूपत ॥५१॥

51 Beings possess unlimited knowledge, unbounded bliss and invincible strength This is their real nature

कर्मभि नैव, जीवेषु, कृतो भेद स्वरूपत।
स्वरूपावरणे भेद, मात्राभेदेन तै कृत ॥५२॥

52 The difference in the nature (Swarupa) of individuals is not due to Karma The veil over the real nature of each individual is not the same There is difference in the extent of its thickness, which is a result of its own Karma

अस्तित्व भिद्यते नैव, तेनात्मौपम्यमर्हति ।
अभिव्यक्तावसौ भेद, नासौ भेदोस्ति वास्तव ॥५३॥

53 Karma does not bring about any difference in the real nature of the souls, whence the idea of the unity of souls The apparent difference is in its manifestation in different bodies, hence this difference is unreal " (9 5 3 5 LO

मेघ. प्राह—
कथ त्वयाऽहमिन्द्राणा सिद्धान्त प्रतिपादित ?
यद्येष घटते तर्हि, कर्मवादो विलीयते ॥५४॥

54 Megha observed "How is it, Lord ! Thou propoundest this theory of 'Ahamindra' (A system where everyone is equal and feels as such) ? If this could hold good, it upsets the Karmic apple cart "

भगवान् प्राह—
स्वामिसेवकसवध, व्यवस्थापादितो ध्रुवम् ।
सामुदायिकसवधा, सर्वे नो कर्मभि कृता ॥५५॥

55 The Lord said "The relation between a

master and servant is certainly based on set rules No social relations are the products of karma

> राजतन्त्रे भवेद् राजा, गणतन्त्रे गणाधिप ।
> व्यवस्थामनुवर्तेत, विधि रेष न कर्मग ॥५६॥

56 A king is the ruler in a monarchy A president rules in a democracy These modes of government have no relation to karma, but are entirely dependent on the prevailing systems

> दासप्रथा प्रवृत्तासौ, यदि कर्मकृता भवेत् ।
> तदा तस्या विरोधोऽपि, कथ कार्यो मया भवेत् ॥५७॥

57 If the prevailing system of slavery is a product of karma, how can I stand against it?

> नासौ कर्मकृता वत्स !, व्यवस्थापादिता ध्रुवम् ।
> सामाजिक्या व्यवस्थाया परिवर्तोऽपि मे मत ॥५८॥

58 Karma has no place in these affairs, Vatsa! These surely are the offshoots of prevailing systems My view is social systems are mutable

> देहधारणसामग्री, मीनाना सुलभा जले ।
> न तत्र बाधते कर्म, किं बाधेत तदा नरान् ॥५९॥

59 Fish find abundant supply in water for the upkeep of their bodies Karma is no bar to this Why should karma stand in the way only of man's procuring his bodily sustenance ?

सर्वेपा च मनुष्याणा, सुलभा जीविका भवेत् ।
औचित्येन व्यवस्थाया, कर्मवादो न दुष्यति ।।६०।।

60 In a proper social set-up all men should be able to make their living Karmic theory is not repudiated on this account

दुर्वृत्ताया व्यवस्थाया, लोक कष्टानि गच्छति ।
सद्वृत्ताया व्यवस्थाया, लोको हि सुखमृच्छति ।।६१।।

61 In an evil set up men are grounded down by misery Under a good system man attains happiness

सुखदु खे व्यवस्थाप्ये, नारोप्ये कर्मसु क्वचित् ।
सुखदु खे च कर्माप्ये, व्यवस्थाया शिरस्यपि ।।६२।।

62 The blame for happiness and misery which are conditioned by social systems should not be laid at the door of karma Likewise the social set up is freed from all blame where Karma is the cause of these

प्रतिव्यक्तिविभिन्नास्ति, योग्यता स्वगुणात्मिका ।
कर्मावरणमात्राया, तारतम्यविभेदत ।।६३।।

63 Inherent capacity differs in every individual because of the varying density of the karmic veil

उपशान्तो भवेत् क्रोध, मान माया प्रलोभनम् ।
समीचीना व्यवस्था स्यात्, स्वातन्त्र्य स्यादवाधितम् ।।६४।।

64 When anger, self-importance, deceit and avarice

all get becalmed, a benevolent social system will operate and unfettered freedom will prevail

उत्तेजितो भवेद् क्रोध, मान माया प्रलोभनम् ।
व्यवस्थाप्यसमीचीना, पारतन्त्र्य प्रवर्धते ॥६५॥

65 When anger, self-importance, deceit and avarice become inflamed, the social system becomes malevolent and abject dependence will rule supreme'

3

Teachings on Human Endeavour

मेघ प्राह—

कष्टानि सहमानोपि, घोर नैको विषीदति।
एकस्तल्लेशतो दीन-स्तत्त्ववित्तत्वमत्र किम् ॥१॥

1 Megha said—"While one faced with the severest troubles does not get dejected another is upset even over the slightest trouble Oh, Omniscient! What is the reason for this?"

भगवान् प्राह—

कष्ट यो मन्यते स्पष्ट, परिणाम स्वकर्मण।
श्रद्धत्ते यो विना भोग, स्वकृत नान्यथा भवेत् ॥२॥
स्व-कृत नाम भोक्तव्य-मत्राऽमुत्र न सशय।
आयतिष्वपि कष्टेषु, इति जानन्न खिद्यते ॥३॥

2 3 The Lord replied —"A person who clearly looks on troubles as the harvest of his own actions and firmly believes that it cannot be expiated without reaping it, that is, the harvest must doubtless be

garnered right here, or hereafter, such a person does not feel perturbed even when faced with severe troubles

कष्टान्यामन्त्रयेत् सोऽथ, कृत-शुद्धयै यथाबलम् ।
स्वीकृतस्याऽप्रच्यवार्थं, मोक्षमार्गस्य सततम् ॥४॥

4 He therefore invites troubles in order to purify his own acts to the best of his ability and to remain constantly on the path of emancipation.

अकष्टासादितो मार्ग कष्टापाते प्रणश्यति ।
कष्टेनापादितो मार्ग कष्टेष्वपि न नश्यति ॥५॥

5 The path that comes one's way without troubles is lost at the first sight of trouble, while the one that is sought in troubles is never lost even in the face of greater trouble

बल वीर्य च सप्रेक्ष्य, श्रद्धामारोग्यमात्मन ।
क्षेत्र कालञ्च विज्ञाय, तथात्मान नियोजयेत् ॥६॥

6 In the light of one's physical powers, spiritual vigour, faith, health, time and place, a person should engage himself in religious pursuits

तपस्तथा विधातव्य, चित्त नार्तं भजेद् यथा ।
विवेक प्रमुखो धर्मो, नाविवेको हि शुद्ध्यति ॥७॥

7 Acts of penance should be so ordered as not to trouble the mind Discrimination is the most

prominent factor of religion One devoid of it cannot make himself pure

स्वकृत नाम भोक्तव्य, श्रद्धत्ते नेति यो जन ।
श्रद्दधानोपि यो नैव, स्वात्मवीर्य समुन्नयेत् ॥८॥
स कष्टाद् भयमाप्नोति, कष्टापाते विषीदति ।
आशङ्का प्राप्य कष्टाना, स्वीकृत मार्गमुज्झति ॥९॥

8 9 A person who does not believe that he has to bear the consequences of his own acts and deeds, and even after believing it, does not employ himself in pious deeds, becomes afraid of troubles and feels distressed when faced with them, why, even in anticipation of troubles, he gives up the chosen path

मार्गोय वीर्यहीनाना, वत्स ! नैष हितावह ।
धीर कष्टमकष्टञ्च, सम कृत्वा हित व्रजेत् ॥१०॥

10 Vatsa ! This is the way of cowards, not of people seeking emancipation The brave looking alike on happiness and sorrow, traverse the path of eternal happiness '

मेघ प्राह—

सुखास्वादा समे जीवा, सर्वे सन्ति प्रियायुष ।
अनिच्छन्तोऽसुख यान्ति, न यान्ति सुखमीप्सितम् ॥११॥
क कर्त्ता सुख-दुखाना, को भोक्ता कश्च घातक ।
सुखदो दुखद कोस्ति, स्याद्वादीश ! प्रसाधि माम् ॥१२॥

11 12 Megha said —"Life and happiness are equally dear to all beings Misery comes to one unsought, while the looked-for happiness eludes Who, pray, is the creator of happiness and sorrow? Who does suffer from them? Who does away with them? Who dispenses happiness and sorrow? Lord ! do enlighten me "

भगवान् प्राह—

शरीर-प्रतिबद्धोऽसा-वात्मा चरति सततम् ।
सकर्मा क्वापि सत्कर्मा, निष्कर्मा क्वापि भवत ॥१३॥

13 The Lord said —"The soul goes through life caged in a body in three different stages

1 Sa-Karma—performing action through delusion
2 Sat-Karma— engaged in pious activities
3 Nish-Karma —Cessation or restraint of activities

कुर्वन् कर्माणि मोहेन, सकर्मात्मा निगद्यते ।
अर्जयेदशुभ कर्म, ज्ञानमाव्रियते तत ॥१४॥
आवृत दर्शन चापि, वीर्य भवति बाधितम् ।
पौद्गलिकाश्च सयोगा, प्रतिकूला प्रसृत्वरा ॥१५॥

14 15 Actions caused through delusion make a Sakarma atma In this state Non-meritorious karmas bind him and veil his knowledge His spiritual percep-

tion too is veiled, and vigour is weakened Even ever increasing material amenities get out of his reach

उदयेन च तीव्रेण, ज्ञानावरणकर्मणः ।
उदयो जायते तीव्रो, दर्शनावरणस्य च ॥१६॥
तस्य तीव्रोदयेन स्यात्, मिथ्यात्वमुदित तत ।
अशुभाना पुद्गलाना, सग्रहो जायते महान् ॥१७॥

16 17 When the knowledge-veiling karma is active, the perception-veiling karma also pushes up Mitthyatva (wrong perception) is not slow to follow, and as a result thereof there is a huge accumulation of non-meritorious karmas

मिथ्यात्व मोह एवास्ति, तेनात्मा विकृतो भवेत् ।
सुचिर वद्ध्यते मैप, स्वल्प चारित्रमोहत ॥१८॥

18 Mitthyatva is itself an aspect of Moha (delusion) which distorts the soul It entangles the soul for long, while relatively, Charitra Moha is of a shorter duration

Charitra Moha is one of the aspects of Moha-karma It becomes instrumental in distorting or purifying the character of an individual

अज्ञानञ्चादर्शनञ्च, विकुर्वाते न वा जनम् ।
विकाराणाञ्च सर्वेपा, वीज मोहोस्ति केवलम् ॥१९॥

19 It is no veiled knowledge or veiled perception

that defiles the soul Moha alone is the root of all pollution

ते च तस्योत्तेजनाया, हेतूभूते पराण्यपि ।
परिकरत्व मोहस्य, कर्माणि दधते तत. ॥२०॥

20 Jnanavarana and Darshanavarana and every other Karma becomes instrumental in inflaming Moha Hence Moha karma is genus, and the other karmas its species

मस्तकेषु यथा सूच्या, हताया हन्यते तल ।
एव कर्माणि हन्यन्ते, मोहनीये क्षय गते ॥२१॥

21 As a needle becomes blunt when pricked into the stub of a palm leaf, so with the decay of Moha karma, the other karmas automatically become spent up

सेनापतौ विनिहते, यथा सेना विनश्यति ।
एव कर्माणि नश्यन्ति, मोहनीये क्षय गते ॥२२॥

22 Just as with the death of its general, an army loses its morale, so too with the decay of Moha karma, the other karmas automatically become spent up

धूमहीनो यथा वह्नि क्षीयतेसौ निरिन्धन ।
एव कर्माणि क्षीयन्ते, मोहनीये क्षय गते ॥२३॥

23 As a smokeless fire, devoid of fuel, gets extinguished so too with the decay of Moha karma, the other karmas automatically become spent up

शुष्कमूलो यथा वृक्ष, सिच्यमानो न रोहति ।
नैव कर्माणि रोहन्ति, मोहनीये क्षय गते ॥२४॥

24 As a tree with dead root, even when watered, cannot blossom, so too with the decay of Moha karma, the other karmas automatically become spent up

न यथा दग्धबीजाना जायन्ते पुनरकुराः ।
कर्मबीजेषु दग्धेषु, न जायन्ते भवाङ्कुरा ॥२५॥

25 Just as a burnt seed cannot germinate, so the burnt-out seeds of karma cannot sprout into the cycle of births and decay

विशुद्धया प्रतिमया, मोहनीये क्षय गते ।
सर्वलोकमलोकञ्च, वीक्षते सुसमाहित ॥२६॥

26 With the complete decay of Moha karma, as a result of Vishuddha Pratima (special rype of penance), the composed soul can see all the worlds and non-worlds

सुसमाहितलेश्यस्य, अवितर्कस्य भयते ।
सर्वतो विप्रमुक्तस्य, आत्मा जानाति पर्यवान् ॥२७॥

27 A monk with a composed mind, non-

argumentative and free from all attachments can comprehend the different modes of substances

तपोपहतलेश्यस्य, दर्शन परिशुध्यति ।
काममूर्ध्वमधस्तिर्यक्, स सर्वमनुपश्यति ॥२८॥

28 A person whose penance has destroyed the seeds of Karma possesses correct perception Such a one can see the upper regions, lower regions, and the regions all around

ओजश्चित्त समादाय, ध्यान यस्य प्रजायते ।
धर्मे स्थित स्थिरचित्तो, निर्वाणमधिगच्छति ॥२९॥

29 One who meditates with a vigorous and pure mind stabilises himself in Dharma and attains Nirvana (emancipation) through fixity of mind

नेद चित्त समादाय, भूयो लोके स जायते ।
सज्ञिज्ञानेन जानाति, विशुद्ध स्थानमात्मन ॥३०॥

30 Such a one does no longer go through the process of repeated births and deaths Through Jati smriti (knowledge of past lives) he knows the sacred abode of his soul

प्रान्तानि भजमानस्य, विविक्त शयनासनम् ।
अल्पाहारस्य दान्तस्य, दर्शयन्ति सुरा निजम् ॥३१॥

31 To those who take insipid food, live in

seclusion, lead a solitary life, eat little and have control over their senses, the gods appear in person

अथो यथास्थित स्वप्न, क्षिप्र पश्यति सवृत ।
सर्व वा प्रतरत्योघ, दु खाच्चापि विमुच्यते ॥३२॥

32 A man of restraint sees only dreams which materialise in fact, overcomes the current of worldly life and becomes free from grief

सर्वकामविरक्तस्य क्षमतो भयभैरवम् ।
अवधिजायते ज्ञान, सयतस्य तपस्विन ॥३३॥

33 One who is free from all desires, indifferent in the face of violent sounds resounding laughter or scurrilous contumely, restrained and practices penance acquires Avadhi Gyana (clairvoyance)

आवारका अन्तराय-कारकाश्च विकारका ।
प्रियाप्रिय-निदानानि, पुद्गला कर्मसज्ञिता. ॥३४॥

34 Those Pudgalas which shroud knowledge and perception of the soul, place obstacles in the manifestations of its strength, nay, distort it and create pleasant and unpleasant situations, are known as karmas

जीवस्य परिणामेन, अशुभेन शुभेन च ।
सगृहीता पुद्गला हि, कर्मरूप भजन्त्यलम् ॥३५॥

35 Through latent good and evil tendencies the soul accumulates pudgalas, which later get converted into karmas

तेषामेव विपाकेन, जीवस्तथा प्रवर्तते ।
नैष्कर्म्येण विना नैष, क्रम क्वापि विनश्यति ॥३६॥

36 Driven by these karmas, the shul helplessly acts in accordance with them This cannot be broken, except through the complete cessation or restraint of actions (Naish-karmya)

पूर्णनैष्कर्म्य-योगस्तु, शैलेश्यामेव जायते ।
त गतो कर्मभिर्जीव, क्षणादेव विमुच्यते ॥३७॥

37 Complete cessation of actions is reached in the Saileshi condition (when body, mind and speech are completely at rest like a Saila, mountain) Here the soul gets freed instantly (in the short space of uttering the five vowel sounds)

अपूर्ण नाम नैष्कर्म्यं, तदधोपि प्रवर्तते ।
नैष्कर्म्येण विना क्वापि, प्रवृत्तिर्न भवेच्छुभा ॥३८॥

38 Partial cessation of actions is possible even before Saileshi No activity becomes pure without Naish-karmya

सत्प्रवृत्ति प्रकुर्वाण, कर्म निर्जरयत्यघम् ।
वध्यमान शुभ तेन, सत्कर्मेत्यभिधीयते ॥३९॥

39 One engaging in meritorious deeds dissipates the evil karmas and accumulates the good ones Such a one is called Sat-karma

शुभ नाम शुभ गोत्र, शुभमायुश्च लभ्यते ।
वेदनीय शुभ जीव, शुभकर्मोदये सति ॥४०॥

40 In the wake of meritorious karma, a person earns Subha-nama, Subha-gotra, Subha-ayusha and Subha-vedaniya (meaning physical beauty and strength worldly renown and respect, longevity and the enjoyment of prosperity)

अशुभ वा शुभ वापि, कर्म जीवस्य बन्धनम् ।
आत्मस्वरूपसप्राप्ति बंधे सति न जायते ॥४१॥

41 But Karma, meritorious or otherwise, binds the soul So long as the least vestige of the bondage remains, the soul cannot realise itself

सुखानुगामि यद् दुख, सुखमन्वेषयन् जन ।
दुखमन्वेपयत्येव, पुण्य तन्न विमुक्तये ॥४२॥

42 Unhappiness is always the sequel to happiness A person who only seeks material happiness is in fact seeking unhappiness, because Punya cannot lead to emancipation

पुद्गलाना प्रवाहो हि, नैष्कर्म्येण विरुद्धयते ।
त्रुटयन्ति पाप-कर्माणि, नव कर्म न कुर्वत ।।४३।।

43 The constant flow of pudgalas (karmic matter) into the soul can only be checked through the cessation or restraint of activities of mind, body and speech One who never engulfs himself in acquiring new karmas destroys all the accumulated evil karmas

अकुर्वतो नव नास्ति, कर्म बन्धन-कारणम् ।
नोत्पद्यते न म्रियते, यस्य नास्ति पुराकृतम् ।।४४।।

44 For the person who desists from activity, there is no new cause for bondage He who has wiped out his acquired karmas does no longer pass through the cycle of births and rebirths

शरीर जायते बद्ध-जीवाद् वीर्य तत स्फुरेत् ।
ततो योगो हि योगाच्च, प्रमादो नाम जायते ।।४५।।

45 The karma-bound soul acquires a body Strength is manifested in the body, giving rise to yoga (activity of mind, speech and body) and thereby follows pramada (negligence or heedlessness)

प्रमादेन च योगेन, जीवोऽसौ बध्यते पुन ।
बद्धकर्मोदयेनैव, सुख दु खञ्च लभ्यते ।।४६।।

46 Through negligence and yoga a soul gets

still further bound and experiences happiness or sorrow as a result of the acts that bind

अनुसरन् स्व-कर्माणि, जायते म्रियते जन ।
प्राधान्यं नेच्छितानां यत् तत् प्रधानमिष्यते ॥४७॥

47 Birth and death successively recur to expiate one's actions for inspite of fervent wishing to the contrary, the results of actions cannot be avoided (This is the eternal law of Karma)

सुख-दुःख-प्रदो नैव तत्त्वत कोऽपि विद्यते ।
निमित्तं तु भवेद् यानि नदिह परिणामिनि ॥४८॥

48 In reality there is no dispenser of happiness or misery in this world But a person or thing can become instrumental for such experiences because the soul is subject to change through outside influences as long as it is bound by Karma

सुखानामपि दुःखानां क्षयाय प्रयतो भव ।
लप्स्यसे तेन निर्द्वन्द्व महानन्दमनुत्तमम् ॥४९॥

49 The Lord said 'Megha ' Be earnest in dissipating the roots of both happiness and sorrow Thereby you will attain freedom from duality and final bliss

मनन जल्पन नास्ति, कर्म किञ्चिन्न विद्यते ।
विरज्यमानोऽकर्मात्मा, भवितु प्रयतो भव ॥५०॥

50 Here comes about a complete cessation of all activities There is neither the process of thinking, nor of preaching nor again of any other type of activity Megha ! do make a serious effort to become detached and thereby a soul freed from all activities "

इन्द्रियाणि प्रवृत्तानि, जनयन्ति मन प्रियम् ।
इन्द्रियेण विहीनाना-मनुभूति-सुख कथम् ॥४॥

4 "Sense organs working in their respective spheres generate mental happiness But how could a person bereft of these experience happiness?

साधनेन विहीनेस्मिन्, पथि प्रेरयसि प्रजा ।
किमत्र कारण ब्रूहि, देव ! जिज्ञासुरस्म्यहम् ॥५॥

5 "This being so, why is it, pray, thou exhortest mankind to follow the path where sense organs have no play? I am eager to know this "

भगवान् प्राह—
यत्सुख कायिक वत्स ! वाचिक मानस तथा ।
अनुभूत तदस्माभि-रत सुखमितीष्यते ॥६॥

6 The Lord said—"Vatsa! So far we have only experience of different types of happiness derived through body, speech and mind It is this that we call happiness

नानुभूतश्चिदानन्द, इन्द्रियाणामगोचर ।
वितर्क्यो मनसा नापि, स्वात्म-दर्शन-सभव ॥७॥

7 But that happiness related only to pure consciousness and resulting from self-realisation beyond the range of sensation and cogitation, we have not experienced

इन्द्रियाणि निवर्तन्ते ततश्चित्त निवर्तते ।
तत्रात्म-दर्शन पुण्य, ध्यान-लीनस्य जायते ॥८॥

8 To the man engaged in meditation the external organs first come to rest, the mind following next; and finally he enters the holy stage of self-realisation

सहज निरपेक्षञ्च, निर्विकारमनीन्द्रियम् ।
आनन्द लभते योगी, बहिर्व्यापृतेन्द्रिय ॥९॥

9 The yogi who has withdrawn his organs of senses from external sensations, acquires that happiness which is spontaneous, independent, unpolluted and beyond the reach of the senses

आत्मलीनो महायोगी, वर्षमात्रेण सयमी ।
अतिक्रामति सर्वेषा, तेजोलेश्या सुपर्वणाम् ॥१०॥

10 A man of restraint absorbed in the soul, a great yogi, before a year is out after his initiation, attains more happiness than all the gods

ऐन्द्रिय मानस सौख्य, साबाध क्षणिक तथा ।
आत्मसौख्यमनाबाध, शाश्वतञ्चापि विद्यते ॥११॥

11 Happiness through the sense organs and the mind is confined and momentary Happiness of the soul, on the other hand, is unconfined and eternal

सर्व-कर्म-विमुक्ताना, जानता पश्यता समम् ।
सर्वापेक्षा-विमुक्ताना, सर्व-सङ्गापमारिणाम् ॥१२॥
मुक्ताना यादृश सौख्य, तादृश नैव विद्यते ।
सपन्नसर्वकामाना, नृणामपि सुपर्वणाम् (युग्मम्) ॥१३॥

12 13 He who has freed himself from all karmas, who has acquired absolute knowledge and perception, who is above all needs and perfectly unattached—that free soul enjoys happiness, even beyond the reach of men endowed with worldly prosperity,—why, even of the gods

सुखराशिर्हि मुक्ताना, सर्वाद्धा पिण्डितो भवेत् ।
सोऽनन्तवर्गभक्त सन्, सर्वाकाशेऽपि माति न ॥१४॥

14 If the sum total of happiness of a free soul were to be divided into innumerable parts and each such part kept on each atom of space, space would soon be found wanting for these parts Such infinite bliss is of the freed soul

यथा मूक सितास्वाद, काममनुभवन्नपि ।
साधनाभावमापन्नो, न वाचा वक्तुमर्हति ॥१५॥
यथाऽरण्यो जन कश्चिद, दृष्ट्वा नगरमुत्तमम् ।
अदृष्टनगरानन्यान्, न तज्ज्ञापयितु क्षम ॥१६॥
तथा हि सहजानन्द, सर्ववाचामगोचरम् ।
साक्षादनुभवंश्चापि न योगी वक्तुमर्हति ॥१७॥

हेतुगम्येषु भावेषु, युञ्जानस्तर्कपद्धतिम् ।
अहेतुगम्ये श्रद्धावान्, सम्यग्दृष्टिर्भवेज्जन ॥२१॥

21 One who resorts to reasoning to comprehend substances which are capable of being reasoned and has implicit faith in the substances which are beyond reasoning, has the right perception

आगमश्चोपपत्तिश्च, सम्पूर्णदृष्टिकारणम् ।
अतीन्द्रियाणामर्थाना, सद्भावप्रतिपत्तये ॥२२॥

22 Faith and reasoning are both needed to make the angle of vision complete and know the existence of super-sensual substances

इन्द्रियाणा चेतसश्च, रज्यन्ति विषयेषु ये ।
तेषा तु सहजानन्द-स्फुरणा नैव जायते ॥२३॥

23 A person remaining attached to the objects of the sense organs and of the mind cannot acquire spontaneous happiness

सुस्वादाश्च रसा केचित्, गन्धाश्च केचन प्रियाः ।
सन्तोऽपि हि न लभ्यन्ते, विना यत्नेन मानवै ॥२४॥
तथाऽऽत्मनि महान् राशि-रानन्दस्य च विद्यते ।
इन्द्रियाणा चेतसश्च, चापलेन तिरोहित ॥२५॥

24 25 Some tastes are palatable and some fragrances are agreeable, but they cannot be had until

आगमानामधिष्ठान, वेदाना वेद उत्तम ।
उपादिदेश भगवानात्मानन्दमनुत्तरम् ॥३०॥

30 The Lord, who is the base of all Agamas and himself the best of all Vedas, instructed on the final bliss of the soul

5

Teachings on the Means

मेघ प्राह—

प्रभो ! तवोपदेशेन, ज्ञात मोक्षसुख मया ।
व्यासेन साधनान्यस्य, ज्ञातुमिच्छामि साम्प्रतम् ॥१॥

1 Megha said— 'By your sermon, I have learnt about the eternal happiness of Nirvana Now I want to know in detail the means to attain it"

भगवान् प्राह—

अहिंसा लक्षणो धर्म, स्तितिक्षा लक्षणस्तथा ।
यस्य कष्टे धृतिर्नास्ति, नाहिंसा तत्र सम्भवेत् ॥२॥

2 The Lord said—"Ahimsa and forbearance constitute the two wings of Dharma One who is easily shaken by troubles cannot practise Ahimsa.

सत्त्वान् स एव हन्याद् य, स्याद् भीरु सत्त्ववर्ज्जितः ।
अहिंसाशौर्यसम्पन्नो, न हन्ति स्व परांस्तथा ॥३॥

3 Only cowards and the weak-minded kill living beings Persons endowed with the bravery of Ahimsa do not kill themselves or others.

नानाविधानि कष्टानि, प्रसन्नात्मा सहेत य ।
परानपीडयन सोऽयमहिंसा वेत्ति नापर ॥४॥

4 Only that person, who hurts none and gladly bears the various types of tribulations, knows the significance of Ahimsa, and none else

अपि शात्रवमापन्नान, मनुते सुहृद प्रियान् ।
अपि कष्टप्रदायिभ्यो, न च क्रुद्धेन्मनागपि ॥५॥

5 Such a one treats even his foes as friends and never gets angry with those who cause him trouble

अप्रियेषु पदार्थेषु, द्वेष कुर्यान्न किञ्चन ।
प्रियेषु च पदार्थेषु, रागभाव न चोद्वहेत् ॥६॥

6 He does not dislike undesirable objects, nor is he attached to desirable ones

अप्रिया सहते वाणी, सहते कर्म चाप्रियम् ।
प्रियाप्रिये निर्विशेष, समदृष्टिरहिंसक ॥७॥

7 He puts up with unpleasant expressions and activities One who makes no distinction between desirables and their opposites is equally poised, and such a one is known as Ahimsaka

भय नास्त्यप्रमत्तस्य, स एव स्यादहिंसक ।
अहिंसायाश्च भीतेश्च, दिगप्येका न विद्यते ॥८॥

8 A vigilant person knows no fear, and only he

is an Ahimsaka Ahimsa and fear have different directions

स्वगुणे स्वत्वधीर्यस्य, भय तस्य न जायते ।
परवस्तुषु यस्यास्ति, स्वत्वधी न भय नयेत् ॥९॥

9 One who establishes close affinity with the soul s virtues does not entertain any fear On the contrary a person keeping intimacy with external objects lives in fear '

मेघ प्राह—

न भेतव्य न भेतव्य, भीतो भूतेन गृह्यते ।
किमर्थमुपदेशोऽसौ, भगवंस्तव विद्यते ॥१०॥

10 Megha asked—"Lord! Why do you teach 'Be fearless, be fearless The frightened is ensnared by its own ghost?' "

भगवान् प्राह --

अभय याति समिद्धि, अहिंसा तत्र सिद्ध्यति ।
अहिंसको, पि भीतोऽपि, नैतद् भूत भविष्यति ॥११॥

11 The Lord said—"When fearlessness attains perfection, non-violence also reaches its climax The non-violent has never known fear nor will he ever do so.

यथा महानवस्थान, मालोक तमसो स्तथा ।
अहिंसाया भयस्यापि, न सहावस्थिति भवेत् ॥१२॥

12 As light and darkness cannot co-exist, so too non-violence and fear cannot have a common locus

यो नाप्नोति भय मृत्यो, र्न बिभेति तथा रुज ।
जरातो नापवादेभ्य , स एव स्यादहिंसक ॥१३॥

13 Only he can be non-violent who is fearless in the face of death or ailment, old age or calumny

यस्यात्मनि परा प्रीति , य सत्य तत्र पश्यति ।
अस्तित्व शाश्वत जानन, अभय लभते ध्रुवम् ॥१४॥

14 Who so is intensely delighted with the soul. sees truth in it and has faith in its eternity, definitely cultivates fearlessness

य पश्यत्यात्मनात्मान, सर्वात्मसदृश निजम् ।
भिन्न सदप्यभिन्न न, तस्याहिंसा प्रसिद्ध्यति ॥१५॥

15 One who realises the soul through the soul, regards everyone as himself and though dwelling in different bodies perceives other souls as oneself as far as the consciousness is concerned, in him non-violence gets established

स्व वस्तु स्वगुणा एव, तस्य सरक्षणक्षमाम् ।
अहिंसा वत्स ! जानीहि, तत्र हिंसाऽस्त्यकिञ्चना ॥१६॥

16 The virtues of one's soul are his own pro-

perty Ahimsa, Vatsa! is capable of protecting it Himsa is futile there

ममत्व रागसम्भूत, वस्तुमात्रेषु यद् भवेत् ।
साहिंसाऽऽसक्तिरूपैव, जीवोऽसौ बध्यतेऽनया ॥१७॥

17 Mineness resulting from infatuation for material objects is Himsa, and that also is attachment Thereby the soul comes to bondage

ग्रहणे परवस्तूना, रक्षणे परिवर्धने ।
अहिंसा क्षमता नैति, सात्मस्थितिरनुत्तरा ॥१८॥

18 Ahimsa is not capable of securing, maintaining or expanding alien property, because it is essentially a state of identity with the soul

अतीतैर्भाविभिश्चापि, वर्तमानै सर्मैर्जिनै ।
सर्वे जीवा न हन्तव्या, एष धर्मो निरूपित ॥१९॥

19 Every past, present and even future Tirthankara has propounded this principle of Ahimsa Their teaching is never to kill or to cause injury to any being

मुक्तेरयमुपायोऽस्ति, योगस्तेनाभिधीयते ।
अहिंसात्मविहारो वा, स चैकाङ्ग प्रजायते ॥२०॥

20 This is the means to liberation, hence this is called yoga Ahimsa or the revelling in one's self is

the sole supporting means This is one pillared Dharma

श्रुत चारित्रमेतच्च, द्वयङ्ग-त्र्यङ्ग सुदर्शन ।
सतपाश्चतुरङ्ग स्यात्, पाञ्चाङ्गो वीर्यसयुत ॥२१॥

21 Ancilliaries (to Dharma) there are

Two pillared Dharma Sruta (Knowledge) and Charitra (Character),

Three pillared Dharma Sruta, Charitra and Darshana (Right Perception)

Four pillared Dharma Sruta, Charitra, Darshana and Tapa (Penance)

Five pillared Dharma Sruta, Charitra, Darshana, Tapa and Veerya (Strength to exert in the right direction)

हिंसैव विषमा वृत्ति, दुष्प्रवृत्तिस्तथोच्यते ।
अहिंसा साम्यमेतद्धि, चारित्र बहुभूमिकम् ॥२२॥

22 Himsa is co-extensive with evil propensity and deeds, Ahimsa with equanimity This is Charitra There are several stages in its observance

मत्यमस्नेयक ब्रह्मचर्यमेवममग्रह ।
अहिंमाया हि रूपाणि, विहितानि व्यपेक्षया ॥२३॥

23 Truth Non-stealing celibacy and non-possession are only the different aspects of Ahimsa, named variously from many standpoints

अवैराग्यञ्च मोहश्च, नात्रभेदोऽस्ति कश्चन ।
विपयग्रहण तस्मात्, ततश्चेन्द्रियवर्तनम् ॥२४॥

24 Attachment to worldly objects is itself (delusion) There is no distinction between the two Moha gives rise to attraction towards sense objects inspiring the activities of the sense organs

मनसश्चापल्य तस्मात्, मकल्पा प्रचुरास्तत ।
प्रावल्य तत इच्छाया, विपयासेवन तत ॥२५॥

25 Their activities unsettle the mind in which thoughts emerge These thoughts intensify the desires which then get the upper hand and provide the urge for sensual enjoyments

वासनायास्ततो दार्ढ्य, ततो मोहप्रवर्तनम् ।
मोहव्यूहे प्रविष्टाना, मुक्तिर्भवति दुर्लभा ॥२६॥

26 Their enjoyment hardens the latent tendencies, which carry one back to Moha Caught in this vicious circle, liberation is difficult indeed

अवैराग्यञ्च सर्वेषां, भोगानां मूलमिष्यते ।
वैराग्यं नाम सर्वेषां, योगानां मूलमिष्यते ॥२७॥

27 Attachment is the root of all sensual gratification, while detachment is the root of all yoga

विषयाणां परित्यागो, वैराग्येणाशु जायते ।
अग्रहश्च भवेत्तस्मादिन्द्रियाणां शमस्तत ॥२८॥

28 Non-attachment soon leads to aversion for sense-objects and their possession This quietens the sense organs

मन स्थैर्यं ततस्तस्माद् विकाराणां परिक्षय ।
क्षीणेषु च विकारेषु, त्यक्ता भवति वासना ॥२९॥

29 The mind now gets steadied and the evil thoughts get annihilated and this leads to the destruction of the latent tendencies

स्वाध्यायश्च तथा ध्यानं, विशुद्धे स्थैर्यकारणम् ।
आभ्यां सम्प्रतिपन्नाभ्यां, परमात्मा प्रकाशते ॥३०॥

30 Swadhyaya (study) and meditation stabilise purity and the Param-atma manifests in the heart of the person rich with these

श्रद्धया स्थिरयाऽऽपन्नो, जयोऽपि चिरकालिक ।
सुस्थिरां कुरुते वृत्तिं, वीतरागत्वभावित ॥३१॥

31 This steady dedication achieved through non-

attachment is long lasting Complete non-attachment leads to the concentration of all human faculties

भावनानाञ्च सातत्य, श्रद्धा स्वात्मनि सुस्थिराम् ।
लब्ध्वा स्व लभते योगी, स्थिरचित्तो मिताशन ॥३२॥

32 The yogi who has steadied the mind, eats in moderation, keeps himself engrossed in the sixteen Bhavanas, and endowed with steady faith, realises his own self

पर्यङ्कासनमासीन , स्थिरकाय ऋजुस्थिति ।
नासाग्रे पुद्गलेऽन्यत्र, न्यस्तदृष्टि स्वमश्नुते ॥३३॥

33 A person seated erect and firm, in the posture of Paryank with gaze fixed on the tip of the nose or any other object, realises his self

आत्मावशीकृतो येन, तेनात्मा विदितो ध्रुवम् ।
अजितात्मा विदन सर्वमपि नात्मानमृच्छति ॥३४॥

34 He who has controlled himself, has in fact realised his soul The other, slave to himself, though all-knowing, cannot realise his soul

मोक्षाभिलाष, संवेगो, धर्मश्रद्धाऽस्ति तत्फलम् ।
वैराग्यञ्च ततस्तस्माद्, ग्रन्थिभेद प्रजायते ॥३५॥

35 A keen desire for liberation (Samvega) seeks

fulfilment through intense devotion to Dharma, whence arises non-attachment that cuts the knots of Moha

भिन्ने ग्रन्थौ दृढाऽवद्धे, दृष्टिमोहो विशुद्धयति ।
चारित्र्यञ्च ततस्तस्मात्, शीघ्र मोक्षो हि जायते ॥३६॥

36 When the knot of bondage gets loose, Darshan moha is cleared away Then follows charitra, with liberation not far behind

धर्मश्रद्धा जनयति, विरक्ति क्षणिके सुखे ।
गृह त्यक्त्वाऽनगारत्व, विरक्तः प्रतिपद्यते ॥३७॥

37 Devotion to Dharma generates a sense of detachment towards transitory happiness, and a detached person enters into the Holy Order

विरज्यमान सावाधे, नावाधे प्रयत सुखे ।
अनावाधसुख मोक्ष, शाश्वत लभते यति ॥३८॥

38 The monk freeing himself from conditioned happiness and working towards unfettered happiness attains an eternal status, rich with such happiness

अध्रुवेषु विरक्तात्मा, ध्रुवाप्त्याप्तु प्रचेष्टते ।
सोऽध्रुवाणि परित्यज्य, ध्रुव प्राप्नोति सत्वरम् ॥३९॥

39 One tired of the transitory looks up to the eternal leaves the former far behind and soon reaches the goal

6

Stages of Enlightenment

पृथक् छन्दा प्रजा अत्र, पृथग्वाद क्रियाक्रियम् ।
क्रिया श्रद्दधते केचिदक्रियामपि केचन ॥१॥

1 There are people with diverse tastes in the world and there are different isms or creeds, namely Kriyavada (Atmavada) and Akriyavada (Anatmavada) Some people believe in Kriyavada while others do not

हिंसा-सृतानी दु खानि, भयवैरकराणि च ।
पश्य-व्याकरणे शंका, पश्यन्त्यपश्यदर्शना ॥२॥

2 Sorrow originates in Himsa along with fear and enmity This is the teaching of the Atma-Drashta (realised soul) Those who doubt its validity are Anatma-Darsins (Unrealised souls)

सुकृताना दुष्कृताना, निर्विशेष फल खलु ।
मन्यन्ते विफल कर्म, कल्याण पापक तथा ॥३॥

3 These persons do not differentiate between

the results of good and evil, nor even admit that good or evil results from acts of its respective class

प्रत्यायान्ति न जीवाश्च, न भोगा कर्मणा ध्रुव. ।
इत्यास्थातो महेच्छा स्युर्महोद्योग-परिग्रहा ।।४।।

4 Nor are they convinced that a rebirth follows death, or that deeds bear fruits Taking a firm stand on these beliefs, they turn over-ambitious, and then, hard is their striving and huge their possessions

नि.शीलाः पापिका वृत्ति, कल्पयन्त प्रवचना ।
उत्कोचना विमर्यादा, मिथ्यादण्ड प्रयुञ्जते ।।५।।

5 They lead a vicious life, earn by immoral means, practise deception, go uncontrolled by any code of conduct and indulge in un-purposive violence

क्रोध मानञ्च मायाञ्च, लोभञ्च कलह तथा ।
अभ्याख्यानञ्च पैशुन्य, श्रयन्ते मोहसवृता ।।६।।

6 Veiled by Moha they give way to wrath, pride, deception, covetousness, quarrel, slander and back-biting

गर्भान्ते गर्भमायान्ति, लभन्ते जन्म जन्मन ।
मृत्योर्मृत्युञ्च गच्छन्ति, दु खाद् दु ख व्रजन्ति च ।।७।।

7 They repeatedly undergo the series of conception, birth, death and sorrow

क्रियावादिषु चामीभ्यस्तर्कणीयो विपर्यय ।
अप्येके गृहवासा स्यु, केचित् सुलभबोधिका ॥८॥

8 Exactly opposite is the state of persons believing in the existence of the soul Though leading a family life, they are inclined to Dharma Some of them even become easily enlightened

दर्शनश्रावका केचिद, व्रतिनो नाम केचन ।
अगारमावसन्तोऽपि, धर्माराधनतत्परा ॥९॥

9 Some are endowed with right perception while some are Vratins (With vows) While leading a worldly life, they remain engaged in religious practices

अणुव्रतानि गृह्णन्ति, प्रतिमा श्रावकोचिता ।
गुणव्रतानि वा शिक्षा-व्रतानि विविधानि च ॥१०॥

10 They abide by the five anuvratas, three Gunavratas, four Shikshavratas and eleven Pratimas, meant for the laity [1]

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1 Anuvrata . Small vows or vows with exceptions They are five in number—Non-violence truth non-stealing, celibacy and non-possession When these five vows are accepted without any exception, they are called Mahavratas or the big vows

एकेभ्य सन्ति साधुभ्य, गृहस्था सयमोत्तरा ।
गृहस्थेभ्यश्च सर्वेभ्य, साधव सयमोत्तरा ॥११॥

11 The degree of restraint of some lay followers is superior even to that observed by some monks, but the restraint practised by the monks is superior to that of the entire laity

भिक्षादा वा गृहस्था वा, ये सन्ति परिनिर्वृता ।
तप सयममभ्यस्य, दिव गच्छन्ति सुव्रता ॥१२॥

12 Monks and lay followers who possess equanimity and rightly follow the vows go to heaven by dint of their penance and restraint

गृही सामायिकाङ्गानि, श्रद्धी कायेन सस्पृशेत् ।
पौषध पक्षयोर्मध्येऽप्येकरात्र न हापयेत् ॥१३॥

13 A lay man possessed of faith should physically observe all the parts of Samayika and never

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Gunavrata	Vows to discipline the external movements
Sikshavrata	Vows to develop the inner purity of heart

These seven (3+4) supplementary vows protect the five anuvratas

Pratima	Special way of dedication to dharma

miss the ritual of Poushdha performed throughout both halves of every month [1]

एव शिक्षासमापन्नो, गृहवासेऽपि सुव्रत ।
अमेध्य देहमुज्झित्वा, देवलोक च गच्छति ॥१४॥

14 Thus disciplined, and leading a life of vows, even while a householder, one gives up the Audarika body (body of flesh and blood) and goes to heaven

दीर्घायुप ऋद्धिमन्त, समृद्धा कामरूपिण ।
अधुनोत्पन्नसकाशा, अर्चिमालिसमप्रभा. ॥१५॥
देवा दिवि भवन्त्येते, धर्म स्पृशन्ति ये जना ।
अगारीणोऽनगारा वा, सयमस्तत्र कारणम् ॥१६॥

15 16 Be he a layman or a monk, through observing the religious practices, he becomes a god in heaven with a long span of life, of changing form at will, with ever-fresh looks and radiant like the sun All this is due to a life of restraint

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1 Samayika — Giving up all the sinful actions and observing equanimity for 48 minutes and more

Poushadha — Retreat from worldly life for a specified period accompanied by a fast

सर्वथा सवृतो भिक्षुर्द्वयोरन्यतरो भवेत् ।
कृत्स्नकर्मक्षयान्मुक्तो, देवो वापि महर्द्धिक ॥१७॥

17 The monk who is completely restrained attains one of these two stages, through the complete extinction of all Karmas he attains emancipation, otherwise he becomes a god of great affluence

यथा त्रयो हि वणिजो, मूलमादाय निर्गता ।
एकोऽत्र लभते लाभमेको मूलेन आगत ॥१८॥
हारयित्वा मूलमेकमागत स्तत्र वाणिज ।
उपमा व्यवहारेऽसौ, एव धर्मेऽपि बुद्धचताम् ॥१९॥

18 19 By way of an illustration from worldly life Where three tradesmen each with his capital, engage in business, and later find one with his capital multiplied, a second with capital intact, and the third having lost his capital Know even such is the way of a religious life

मनुष्यत्व भवेन्मूल, लाभ स्वर्गोऽमृत तथा ।
मूलच्छेदेन जीवा स्युस्तिर्यञ्चो नारकास्तथा ॥२०॥

20 Human life is the capital The attainment of heaven or emancipation is like making profits The loss of capital involves denigration to a life in hell or animal life

विमात्राभिश्च शिक्षाभिर्ये नरा गृहसुव्रता ।
आयान्ति मानुषी योनिं, कर्म-सत्या हि प्राणिन ॥२१॥

21 The laymen, Well disciplined through training, who lead a life of holy vows, are reborn as human beings It is truism that there is no escape from the fruits of one's actions

येषा तु विपुला शिक्षा, ते च मूलमतिसृता ।
सकर्माणो दिव यान्ति, सिद्धि यान्त्यरजोमला ॥२२॥

22 Those endowed with theoretical and practical knowledge are the ones who increase their capital If still the bondage of Karma remains, they attain heaven, and when the bondage and the causes leading to it become extinct, they attain emancipation

अगारमावसँल्लोक, सर्वप्राणेषु सयत ।
समता सुव्रतो गच्छन्, स्वर्ग गच्छति नामृतम् ॥२३॥

23 A Householder who behaves with restraint towards all beings, follows holy vows, and observes equanimity, goes to heaven but not to Moksha (liberation)

दु खावह इहामुत्र, धनादीना परिग्रह ।
मुमुक्षु स्व दिदृक्षुश्च, को विद्वानगारमावसेत् ॥२४॥

24 Accumulation of wealth and other material objects leads to sorrow and grief in the life here and

hereafter Would a person eager for emancipation and self realisation continue to remain a householder ?

प्रमाद कर्म तत्राहुरप्रमाद तथापरम् ।
तदभावाद्देशतस्तच्च, बाल पण्डितमेव वा ॥२५॥

25 They say, Pramada is Karma (binding) and Apramada is its opposite The degree of one's addiction to either conduct decides his claim to be termed as the Bala (Un-restrained) or Pandit (restrained)

प्रतीत्याऽविरतिं बालो, द्वयञ्च बालपण्डित ।
विरतिञ्च प्रतीत्यापि, लोकः पण्डित उच्यते ॥२६॥

26 The Bala is the inveterate extrovert, a Bala-Pandita is the ambivert, while the Pandita is the full introvert

7

Importance of Commandments

आज्ञाया मामको धर्म, आज्ञाया मामक तप ।
आज्ञामूढा न पश्यन्ति, तत्त्व मिथ्याग्रहोद्धता ॥१॥

1 The Lord said—"My Dharma and penance are comprised in the Commandments He who is undisciplined through obstinacy caused by delusion and is incapable of comprehending the significance of the Commandments cannot perceive the truth

वीतरागेण यद् दृष्टमुपदिष्ट समर्थितम् ।
आज्ञा सा प्रोच्यते बुद्धैर्भव्यानामात्मसिद्धये ॥२॥

2 Commandments, people of right perception say, are what the Veetaraga experienced, taught and approved of for the purification of the soul of worldly beings The Commandments are the causes of self-realisation

तदेव सत्य नि शङ्क, यज्जिनेनप्रवेदितम् ।
राग-द्वेष-विजेतृत्वाद्, नान्यथा वेदिनो जिना ॥३॥

3 What Jina has uttered is true and infallible. As one having achieved victory over attachment and revulsion, neither his knowledge nor perception is untrue

आज्ञायामरतिर्योगिन् अनाज्ञाया रतिस्तथा ।
माभूयात्ते क्वचिद् यस्मादाज्ञाहीनो विपीदति ॥४॥

4 Oh, Yogi ! Never have a distaste for the Commandments, nor indulge in their opposites One who disrespects the Commandments soon comes to grief

अपरा तीर्थकृत् सेवा, तदाज्ञापालन परम् ।
आज्ञाराद्धा विराद्धा च, शिवाय च भवाय च ॥५॥

5 It is more essential to keep the Commandments of the Tirthankara, to worship him is secondary. The former conduct leads one to liberation, and its opposite to transmigration

आज्ञायाः परम तत्त्व, राग-द्वेप-विवर्जनम् ।
एताभ्यामेव ससारो, मोक्षस्तन्मुक्तिरेव च ॥६॥

6 The keynote of the Commandments is to give up attachment and hatred These are the causes of bondage and freedom from them is emancipation

आराधको जिनाज्ञायाः, ससार तरति ध्रुवम् ।
तस्याविराधको भूत्वा, भवाम्भोधो निमज्जति ॥७॥

7 Those who keep the Commandments of the Lord are sure to cross the sea of worldly existence, while their opposites sink in the ocean of metempsychosis

आज्ञाया यश्च श्रद्धालुर्मेधावी स इहोच्यते ।
असयमो जिनानाज्ञा, जिनाज्ञा सयमो ध्रुवम् ।।८।।

8 The essence of the Commandments is restraint, they do not permit laxity He is wise and disciplined who is devoted to these Restraint, in fact, is synonymous with the Commandments of the Lord

सयमे जीवन श्रेय, सयमे मृत्युरुत्तम ।
जीवन मरण मुक्त्यै, नैव स्यातामसयमे ।।९।।

9 Life and death in a state of restraint are spiritually uplifting Unrestrained life and death do not lead to emancipation

हिंसानृत तथास्तेयाऽब्रह्मचर्य-परिग्रहा ।
ध्रुव प्रवृत्तिरेतेषामसयम इहोच्यते ।।१०।।

10 Violence, untruthfulness, theft, non-celibacy and possessions certainly constitute lack of restraint

एतेषा विरति प्रोक्त, सयमस्तत्त्ववेदिना ।
पूर्णा सा पूर्ण एवासौ, अपूर्णायाञ्चसोऽशत ।।११।।

11 People with knowledge of reality have named the cessation from these activities as restraint Complete cessation is full restraint, and incomplete cessation is partial restraint

पूर्णस्याराधक प्रोक्त, सयमी मुनिरुत्तम ।
अपूर्णाराधकः प्रोक्त, श्रावकोऽपूर्ण-सयमी ॥१२॥

12 One observing complete restraint is called a monk, while the one of incomplete restraint is known as Sravaka (a householder devotee)

राग-द्वेष-विनिर्मुक्त्यै, विहिता देशना जिनैः ।
अहिसा स्यात्तयोर्मोक्षो, हिसा तत्र प्रवर्तनम् ॥१३॥

13 The Lord taught people to free themselves from love and hatred Freedom from these is non-violence, and indulgence in them is violence.

आरम्भाच्च विरोधाच्च, सकल्पाज्जायते खलु ।
तेन हिसा त्रिधा प्रोक्ता, तत्त्वदर्शनकोविदै ॥१४॥

14 These are three causes of violence, namely, Arambha, Virodha, and Sankalpa Hence the learned in the scriptures have classed violence as Arambhaja, Virodhja and Sankalpaja

कृषी रक्षा च वाणिज्य, शिल्प यद्यच्च वृत्तये ।
क्रियते सारम्भजा हिसा, दुर्वार्या गृह-मेधिना ॥१५॥

15 Violence that results from the profession of agriculture, security, commerce, industry and taken up for earning a livelihood is called Arambhaja A householder cannot escape from it

आक्रामता प्रतिरोध, प्रत्याक्रमणपूर्वकम् ।
क्रियते शक्तियोगेन, हिंसा स्यात् सा विरोधजा ।।१६।।

16 Violence that results from the resistance against an aggressor with counter-attack in force is known as Virodhaja

रागो द्वेष प्रमादश्च, यस्या मुख्य प्रयोजकम् ।
हेतुर्गौणो न वा वृत्तेर्हिंसा सकल्पजास्ति सा ।।१७।।

17 Violence caused through the inspiration of attachment, hatred, negligence and with little or nothing to do with one's livelihood is called Sankalpaja

सर्वथा सर्वदा सर्वा, हिंसा वर्ज्या हि सयतै ।
प्राणघातो न वा कार्य, प्रमादाचरण तथा ।।१८।।

18 A person of restraint should always and completely eschew violence in all forms He should not kill any being, nor act negligently

व्यर्थं कुर्वीत नारम्भ, श्राद्धो नाक्रामको भवेत् ।
हिंसा सकल्पजा नून, वर्जयेद् धर्ममर्मवित् ।।१९।।

19 A householder well-versed in the essence of

Dharma should not indulge in purposeless violence, nor be an aggressor, and should certainly give up Sankalpaja violence

अहिंसैव विहितोऽस्ति, धर्मं संयमिनो ध्रुवम् ।
निषेधः सर्वहिंसाया, द्विविधा वृत्तिरस्य यत् ॥२०॥

20 A monk should always practise non-violence; all violence is forbidden His is a twofold path, Samiti (righteous action) and Gupti (restraint)

अहिंसाया आचरणे, विधानञ्च यथास्थिति ।
सकल्पजा-निषेधश्च, श्रावकाय कृतो मया ॥२१॥

21 For the householder, I have prescribed the observance of non-violence according to his capacity and prohibited Sankalpaja violence

अविहिताऽनिषिद्धा च, तृतीयावृत्तिरस्य सा ।
सर्व-हिंसा-परित्यागी, नासौ तेन प्रवर्तते ॥२२॥

22 The householder has also a third course which is neither permissive nor prohibitory As he cannot forsake violence of all types, he adopts the third course

हिंसा विधानं शक्य न, तेन साऽविहिता मया ।
अनिवार्या जीविकार्थं, निरोद्धुं शक्यते न तत् ॥२३॥

23 As violence cannot be permitted, I have not

prescribed it But the unavoidable violence that is involved in earning a living for the householder cannot either be prohibited

द्विविधो गृहिणा धर्म, आत्मिको लौकिकस्तथा।
मवरो निर्जरापूर्व, समाजाभिमतोऽपर ॥२४॥

24 For the householder, again, Dharma has two aspects, namely, Atmika and Loukika Atmika Dharma is again of two types—Samvara (stoppage of the inflow of Karma) and Nirjara (Dissipation or wearing out of karmas)

आत्मशुद्ध्यै भवेदाद्यो, देशित· स मया ध्रुवम्।
समाजस्य प्रवृत्त्यर्थं, द्वितीयो वर्त्यते जनैः ॥२५॥

25 I have laid down Atmika Dharma as it is meant for the purification of the soul The code of conduct for regulating society is called Loukika Dharma, and has been introduced by society itself

आत्मधर्मो मुमुक्षूणा, गृहिणाञ्च समो मत।
पालनापेक्षया भेदो, भेदो नास्ति स्वरूपत ॥२६॥

26 Atmika Dharma is the same for monks and the laity A distinction has been introduced following their respective capacities to observe it In substance there is no distinction whatsoever

पाल्यते साधुभि पूर्णः, श्रावकैश्च यथाक्षमम् ।
यत्र धर्मोहि साधूना, तत्रैव गृहमेधिनाम् ।।२७।।

27 A monk observes the religious norms to the fullest extent, whereas a householder does so according to his capacity. That which is Dharma for a monk is equally so for a householder

तीर्थङ्करा अभूवन् ये, विद्यन्ते ये च सम्प्रति ।
भविष्यन्ति च ते सर्वे, भाषन्ते धर्ममीदृशम् ।।२८।।

28 Tirthankaras of the past, present and even the future define Dharma this way

सर्वे जीवा न हन्तव्या, कार्या पीडापि नाल्पिका ।
उपद्रवो न कर्तव्यो, नाज्ञाप्या बल-पूर्वकम् ।।२९।।
न वा परिगृहीतव्या, दास-कर्म-नियुक्तये ।
एष धर्मो ध्रुवो नित्य, शाश्वतो जिनदेशित. ।।३०।।

29 30 No living being should be killed, nor even given the slightest hurt, nor again intimidated, nor forcibly subjugated or enslaved This Dharma of non-violence is fixed (unchangeable), eternal, permanent and is prescribed by the Lord

न विरुध्येत केनापि, न विभियान्न भावयेत् ।
अधिकाराञ्च मुष्णीयान्न जातेर्गर्वमुद्वहेत् ।।३१।।

- 31 None should be antagonised, feared, frightened or usurped of his authority or snubbed

न कुलस्य न रूपस्य, न बलस्य श्रुतस्य च ।
नैश्वर्यस्य न लाभस्य, न मद तपस. सृजेत् ॥३२॥

32 None should boast of his family, physical beauty, prowess, knowledge, wealth, gains or penance

न तुच्छान् भावयेज्जीवान्, न तुच्छ भावयेन्निजम् ।
सर्व-भूतात्मभूतो हि, स्यादहिंसापरायण ॥३३॥

33 No life should be regarded as insignificant including one's own He who looks on others as himself is a votary of non-violence

अहिंसाऽऽराधिता येन, ममाज्ञा तेन साधिता ।
आराधितोस्मि तेनाह, धर्मस्तेनात्मसात्कृत ॥३४॥

34 He who observes Ahimsa follows my Commandments He has worshipped me and has indentified himself with Dharma

अहिंसा विद्यते यत्र, ममाज्ञा तत्र विद्यत ।
ममाज्ञायामहिंसाया, न विशेषोस्ति कश्चन ॥३५॥

35 Where Ahimsa subsists, my Commandments too prevail There is no distinction between my Commandments and Ahimsa

शरणमिव भीताना, क्षुधितानामिवाशनम् ।
तृषितानामिव जलमहिंसा भगवत्यसौ ॥३६॥

36 This Ahimsa acts as a refuge for the scared food for the famished and water for the thirsty

शुद्ध शिव सुकथित सुदृष्ट सुप्रतिष्ठितम् ।
सारभूतञ्च लोकेऽस्मिन्, सत्यमस्ति सनातनम् ॥३७॥

37 In this world truth alone is substantial, it is pure and benefactory, and has been spoken of, perceived and established by the Tirthankaras

महातृष्णा प्रतीकार, निर्भयञ्च निरास्रवम् ।
उत्तमानामभिमतमदत्तस्य विवर्जनम् ॥३८॥

38 He who gives up theft has his greed quenched, he becomes fearless and free from all the causes of evil propensities, this is the consensus of all great men

कृतध्यानकपाटञ्च, सयमेन सुरक्षितम् ।
अध्यात्मदत्तपरिघ, ब्रह्मचर्यमनुत्तमम् ॥३९॥

39 Celibacy is the supreme Dharma It is protected through restraint. Meditation is, as it were, its gate and deep introspection the bolt thereof

कृताकम्पमनोभावो, भावनाना विशोधक ।
सम्यक्त्व शुद्धमूलोऽस्ति, धृतिकन्दोऽपरिग्रह ॥४०॥

40 Non-possession makes for the stability of the mind and purity of thought Right faith is its true root and steadfastness its trunk

8

Bondage and Liberation

मेघ प्राह—

> किं वन्ध किञ्चमोक्षस्तौ, जायेते कथमात्मनाम् ।
> तदहं श्रोतुमिच्छामि, सर्वदर्शिंस्तवान्तिके ॥१॥

1. Megha said—"Oh, Omniscient ! I should like to be instructed by you in what is meant by bondage and emancipation and how the soul gets entangled out of it."

भगवान् प्राह—

> पुद्गलाना स्वीकरण, वन्धोजीवस्य भण्यते ।
> अस्वीकार प्रक्षयो वा, तेषा मोक्षो भवेद् ध्रुवम् ॥२॥

2 The Lord said—"When the soul invites karmas through its actions it gets bound When it sets its face against them and expiates the already accumulated ones, it certainly gets emancipated

> प्रवृत्त्या वद्धयते जीवो, निवृत्त्या च निमुच्यते ।
> प्रवृत्तिर्बन्धहेतु स्यान्निवृत्तिर्मोक्षकारणम् ॥३॥

3 Activity binds the soul, while abstention from it releases it Activity is the cause of bondage, and inactivity that of emancipation

प्रवृत्तिरास्रव प्रोक्तो, निवृत्ति सवरस्तथा ।
प्रवृत्ति पञ्चधा ज्ञेया, निवृत्तिश्चापि पञ्चधा ॥४॥

4 Activity is termed as an inlet of karma, and inactivity is the stoppage of karma Activity and inactivity are each of five kinds

मिथ्यात्वञ्चाऽविरतिश्च, प्रमादश्च कषायक ।
सूक्ष्माऽत्माऽध्यवसायश्च, स्पन्दरूपा प्रवृत्तय ॥५॥

5 Wrong perception, attachment (both manifest and latent) to external objects, negligence and passion are the four subtle imperceptible activities These adversely influence the soul's subtle faculties

योग स्थूला स्थूल-बुद्धि-गम्या प्रवृत्तिरिष्यते ।
स्वतन्त्रो व्यक्तिहेतुश्च, ह्यव्यक्ताना चतसृणाम् ॥६॥

6 Yoga (activities related to mind, speech and body) is perceptible It can be comprehended by the gross intellect It is independent as well as the cause of the manifestation of the imperceptible form

मिथ्यात्व वाविरतिर्वा, प्रमादो वा कषायक ।
व्यक्तरूपो भवेद योगो, मानसो वाचिकोऽङ्गिक ॥७॥

7 Wrong perception, attachment (both manifest and latent) to external objects, negligence, passion and yoga are the five Asravas (inlets of karmas) Yoga is the functioning through mind, speech and body

योग शुभोऽशुभो वापि, चतस्रो ह्यशुभा ध्रुवम् ।
निवृत्तिवलिता वृत्ति , शुभो योगस्तपोमय ॥८॥

8 Yoga is both meritorious and non-meritorious, but the other four are certainly non-meritorious. Restrained activity is meritorious yoga and is of the class of penance

अविरतिर्दुष्प्रवृत्ति सुप्रवृत्तिस्त्रिधास्रव ।
यथाक्रम निवृत्तिश्च, चतुर्धा कर्म देहिनाम् ॥९॥

9 Avirati, evil action, good action and the cessation of activity—these are four kinds of activities of mundane beings The three in their respective order are the threefold Asravasa The fourth type of activity (more properly, the cessation of activities) is Samvara

अशुभै पुद्गलैर्जीव, वध्नीत प्रथमे उभे ।
तृतीय खलु वध्नाति, शुभैरेभिश्च ससृति ॥१०॥

10 Avirati and evil actions bind a being through non-meritorious karma, while the third (good action)

does so through meritorious karma. Transmigration is the result of this two-fold bondage

अशुभाँश्च शुभाँश्चापि, पुद्गलाँस्तत्फलानि च ।
विजहाति स्थितात्माऽसौ, मोक्ष यात्यपुनर्भवम् ॥११॥

11 The steadfast soul is he who rejects the seeds of both and their results He attains emancipation There is no further rebirth for him

अशुभाना पुद्गलाना, प्रवृत्त्या शुभया क्षय ।
असयोग शुभानाञ्च, निवृत्त्या जायते ध्रुवम् ॥१२॥

12 Good actions dissipate the seeds of previously earned non-meritorious karmas With cessation of activity, the karmas entering the soul are also estopped

निवृत्ति पूर्णतामेति, शैलेशीञ्च दशा श्रित ।
अप्रकम्पस्तदा योगी, मुक्तो भवति पुद्गलै ॥१३॥

13 Complete cessation of activities is the Saileshi stage The yogi there becomes stable (as a mountain) and is freed from the influence of all root causes

सम्यक्त्व विरतिस्तद्वदप्रमादोऽकषायक ।
अयोग पञ्चरूपेय, निवृत्ति कथिता मया ॥१४॥

14 I have defined cessation of activities as a five-phased state viz , faith in reality, voluntary retire-

ment from indulgence, alertness, freedom from all passions and the cessation from all activities

अतत्त्वे तत्त्वसज्ञानममोक्षे मोक्षधीस्तथा ।
अधर्मे धर्मसज्ञान, मिथ्यात्व द्विविधञ्च तत् ॥१५॥
आभिग्रहिकमाख्यातमसत्तत्त्वे दुराग्रह. ।
अनाभिग्रहिक वत्स ! अज्ञानाज्जायतेऽङ्गिनाम् ॥१६॥

15 16 Vatsa ! To equate non-reality with the real bondage with emancipation, Adharma with Dharma is called wrong perception This again is of two varieties (according to how they are caused) (1) Wilful obstinacy and (2) Sheer ignorance Obstinate holding to unrealities as real is technically known as Abhigrahika Mitthyatva, and the ignorance *of reality is Anabhigrahika Mitthyatva*

तत्त्वे मोक्षे च धर्मे च, यथार्थ प्रत्यय. स्फुटम् ।
सम्यक्त्व तच्च जायेत, निसर्गादुपदेशत ॥१७॥

17 Right and clear knowledge of what is truth, emancipation and Dharma is devotion to reality It is of two kinds—(1) spontaneous achievement through the annihilation of Darshan-Mohaniya karma and (2) acquired through the precepts of the Guru

आसक्तिश्च पदार्थेपु, व्यक्ताव्यक्तोभयात्मिका ।
अविरतिर्विरतिश्च, तदासक्तिविवर्जनम् ॥१८॥

18 Attachment, both manifest and latent, to external objects is Avirati, and giving up this attachment is Virati

अशुभस्यापि योगस्य, त्यागो विरतिरिष्यते।
देशत सर्वतश्चापि, यथाबलमुरीकृता ॥१९॥

19 Getting rid of non-meritorious activities is also termed Virati This is observed wholly or partially according to the ability of the person concerned

अनुत्साह सात्मरूपे, प्रमाद कथितो मया।
जागरूका भवेद् वृत्तिरप्रमादस्तथाऽऽत्मनि ॥२०॥

20 I have termed indifference to spiritual development as negligence, while eagerness for it is watchfulness

क्रोधो मान तथा माया, लोभश्चेति कषायक.।
एषा निरोध आख्यातोऽकषाय शान्तिसाधनम् ॥२१॥

21 Wrath, self-importance, deceit and covetousness are the four forms of passion Restraint of these tendencies is its opposite, conducive to peace

कायवाङ्मनसा कर्म, योगो भवति देहिनाम्।
सर्वासाञ्च प्रवृत्तीना, निरोधोऽयोग इष्यते ॥२२॥

22 Yoga is activity through body, mind and speech, and the restraint thereof is Ayoga

पूर्वं भवति सम्यक्त्व, विरतिर्जायते तत ।
अप्रमादोऽकपायश्च, योगो मुक्तिस्ततोध्रुवम् ।।२३।।

23 The first requisite is right faith, and non-indulgence is its sequel Then follow in regular order alertness, freedom from passion and cessation of activity After this, emancipation is certain

अमनोज्ञसमुत्पाद, दु ख भवति देहिनाम् ।
समुत्पादमजानाना, न हि जानन्ति सवरम् ।।२४।।

24 The cause of unpleasant situations is distress to beings So long as their source remains untraced, knowledge cannot dawn on how to end these causes

रागो द्वेषश्च तद्धेतुर्वीतरागदशा सुखम् ।
रत्नत्रयी च तद्धेतुरेष योग समासत. ।।२५।।

25 Likes and dislikes are the cause Happiness comes at this stage where these tendencies are eliminated This can only be reached through the threefold bejewelled path of right perception, right knowledge and right character. This in brief is yoga '

मेघ प्राह—

भद्र भद्र तीर्थनाथ ! तीर्थे नीतोऽस्म्यह त्वया ।
भावितात्मा स्थितात्मा च, त्वया जातोऽस्मि सम्प्रति ।।२६।।

26 Megha exclaimed—"Hail, Hail ! Oh Tirthan-

kara ! Thou hast led me into sanctity Thy grace has made my soul fragrant through restraint and established it in steadfastness

नष्टो मोहो गत क्लैब्य, शुद्धा बुद्धि स्थिर मन ।
पुनर्मैनि तथाभ्यर्णे, स्वीचिकीर्षामि साम्प्रतम् ।।२७।।

27 Destroyed is my delusion, disappeared my faint heart, purified my intellect and stabilised my mind I would beg once again to be entered into the holy Order

प्रायश्चित्तञ्च वाञ्छामि, पूर्वमालिन्यशुद्धये ।
चेत समाधये भूय, कामये धर्मदेशनाम् ।।२८।।

28 To purify the erstwhile uncleanness of the mind, I should like to undergo expiation, and be instructed again for the mind to become tranquillised "

9

Right and Wrong Knowledge

मेघ प्राह—

ज्ञान प्रकाशक तत्र, मिथ्यासम्यक्त्वकल्पना ।
क्रियते कोऽत्र हेतु स्याद्, वोद्धुमिच्छामि सम्प्रति ॥१॥

1 Megha said—"Knowledge enlightens How does the distinction as right and wrong knowledge come in? Be pleased to teach me"

भगवान् प्राह—

ज्ञानस्यावरणेन स्यादज्ञान तत्प्रभावत ।
अज्ञानी नैव जानाति, वितथ वा यथातथम् ॥२॥

2 The Lord said—"Knowledge when veiled causes ignorance Through the density of the veil, an ignorant soul cannot discriminate between truth and falsity

नैतद् विकुरुते लोकान्, नापि सस्कुरुते क्वचित् ।
केवल सहजालोकमावृणोति निजात्मन ॥३॥

3 This veil neither deforms nor reforms the being, all that it does is to shut out the soul's inherent light

ज्ञानस्यावरण यावद्, भावशुद्ध्या विलीयते ।
अव्यक्तो व्यक्ततामेति, प्रकाशस्तावदात्मन ॥४॥

4 This veil to the extent it is torn asunder through purification of thoughts manifests the light of the soul so long dormant

पदार्थास्तेन भासन्ते, स्फुट देहभृताममी ।
ज्ञानमात्रमिद नाम, विशेपस्याऽविवक्षया ॥५॥

5 At this stage of the soul's development every object unfolds itself If one would not care to subdivide, it could only be termed as knowledge

आत्मा ज्ञानमयोऽनन्त, ज्ञान नाम तदुच्यते ।
अनन्तान् गुणपर्यायान्, तत्प्रकाशितुमर्हति ॥६॥

6 The constant flow of Consciousness is soul This consciousness is infinite It can clearly comprehend and know infinite attributes and substances

आवारकघनत्वस्य, तारतम्यानुसारत ।
प्रकाशी चाप्रकाशी च, सवितेव भवत्यसौ ॥७॥

7 The degree of density of the veil dims or lightens the soul, as in the case of the sun

उभयालम्बन तत्तु, संशयज्ञानमुच्यते ।
वेदन विपरीत तु, मिथ्याज्ञान विपर्यय ॥८॥

8 'Is this a log or a man?'—This type of simultaneous inflow of two conflicting thoughts in mind is called Samsaya (uncertain knowledge) To understand a thing in a manner contrary to its very nature is wrong knowledge called Viparyaya

तार्किकी दृष्टिरेपाऽस्ति, दृष्टिरागमिकी परा ।
मिथ्यादृष्टेर्भवेज्ज्ञान, मिथ्याज्ञान तदीक्षया ॥९॥

9 This represents the logical standpoint Agamic interpretation is different According to it, the knowledge of a person of perverted perception because of its inadequacy, is wrong knowledge

आत्मीयेपु च भावेपु, नात्मान यो हि पश्यति ।
तीव्रमोहविमूढात्मा, मिथ्यादृष्टि स उच्यते ॥१०॥

10 When a person does not see the soul in its real attributes and remains intensely attached through the height of delusion, he is one of wrong perception

यथार्थनिर्णय सम्यग्ज्ञान प्रमाणमिष्यते ।
दृष्टि प्रामाणिकी चैपा, दृष्टिरागमिकी परा ॥११॥

11 The right knowledge which accurately assesses objects is Pramana This is logical construction Agamic interpretation is different

सम्यग्दृष्टेर्भवेज्ज्ञान, सम्यग्ज्ञान तदीक्षया ।
धुतमोहो निज पश्यन्, सम्यग्दृष्टिरसौ भवेत् ।।१२।।

12 The knowledge of a man of right perception (Samyagdristi) as he is already a fit vehicle, is called right knowledge One, whose perception deluding Karma (Darshan Moha) has cleared and who perceives the inner core, is called a Samyagdristi

पदार्थज्ञानमात्रेण, न ज्ञान सम्यगुच्यते ।
आत्मलीनस्वभाव यत्, तज्ज्ञान सम्यगुच्यते ।।१३।।

13 Mere knowledge of objects is not right knowledge Knowledge of the nature that penetrates into the soul is right knowledge

सदसतोर्विवेकेन, स्थैर्य चित्तस्य जायते ।
स्थितात्मा स्थापयेदन्यान्, नास्थिरात्माऽपि साक्षर ।।१४।।

14 With the dawn of discrimination between the real and the unreal, a steadfast soul stabilises his fellows too in Dharma While the unsteady, even of vast learning, cannot do so

भविष्यति मम ज्ञानमध्येतव्यमतो मया ।
अजानन् सदसत्तत्त्व, न लोक सत्यमश्नुते ।।१५।।

15 One should engage in study with the sole object of acquiring knowledge The person who

does not distinguish the real from the unreal cannot comprehend truth

लप्स्ये चित्तस्य सुस्थैर्यमध्येतव्यमतो मया ।
अस्थिरात्मा पदार्थेषु, जानन्नपि विमुह्यति ॥१६॥

16 One should engage in study with the idea of acquiring concentration of mind An unstable mind, in spite of its knowledge of the nature of objects, becomes attached to them

आत्मान स्थापयिष्यामि धर्मेऽध्येयमतो मया ।
धर्महीनो जनो लोके, तनुते दु खसन्ततिम् ॥१७॥

17 One should engage in study with the idea of fixing the soul in Dharma A man bereft of Dharma perpetuates the world's misery

स्थित परान् स्थापयिष्ये, धर्मेऽध्येयमतो मया ।
आचार्येव सदाचार, प्रस्थापयितुमर्हति ॥१८॥

18 One should engage in study with a view to become steady-minded in Dharma and to help others in attaining it A man of character alone can infuse character in others

प्राणिनामुह्यमानाना, जरामरणवेगत ।
धर्मो द्वीप प्रतिष्ठा च, गति. शरणमुत्तमम् ॥१९॥

19. To persons carried away by the current of

decay and death, Dharma is an island, base, goal and refuge, per excellence

दुर्गतौ प्रपतज्जन्तोर्धारणाद् धर्म उच्यते ।
धर्मेणासौ धृतोह्यात्मा, स्वरूपमधिगच्छति ॥२०॥

20 Dharma is so called because it lifts the soul up from the bottomless pit of destruction Held fast by Dharma, the soul comes into its own

आत्मनश्च प्रकाशाय, वन्धनस्य विमुक्तये ।
आनन्दाय भगवता, धर्मप्रवचन कृतम् ॥२१॥

21 The Lord taught Dharma for the manifestation of the soul, for freedom from bondage and for acquisition of bliss

शुभाशुभफलैरेभि , कर्मणा वन्धनैर्ध्रुवम् ।
प्रमादवहुलो जीव , ससारमनुवर्तते ॥२२॥

22 The utterly negligent soul tightly bound by the cords of its karma, which yield fruits, both meritorious and non-meritorious, wallows in metempsychosis

शुभाशुभफलान्यत्र, कर्मणा वन्धनानि च ।
छित्त्वा मोक्षमवाप्नोति, अप्रमत्तो हि सयति ॥२३॥

23 The vigilant monk attains liberation by cutting asunder the bondage caused by Karmas and

their relative fruits, both meritorious and non-meritorious

एकमासिकपर्यायो, मुनिरात्मगुणे रत ।
व्यन्तराणा च देवाना, तेजोलेश्या व्यतिव्रजेत् ॥२४॥

24 A monk of even one month's standing devoted to the attributes of the soul is far happier than the Vyantara gods

द्विमासमुनिपर्याय, आत्मध्यानरतो यति ।
भवनवासिदेवाना, तेजोलेश्या व्यतिव्रजेत् ॥२५॥

25 A monk of two months' standing, devoted to the attributes of the soul, is far happier than the Bhavanpati gods

त्रिमासमुनिपर्याय, आत्मध्यानरतो यति ।
देवासुरकुमाराणा तेजोलेश्या व्यतिव्रजेत् ॥२६॥

26 A monk of three months' standing, devoted to the attributes of the soul, is far happier than the Asurkumar gods

चतुर्मासिकपर्याय, आत्मध्यानरतो यति ।
ज्योतिष्काणा ग्रहादीना, तेजोलेश्या व्यतिव्रजेत् ॥२७॥

27 A monk of four months' standing, devoted to the attributes of the soul, is far happier than the Jyotishi gods

पञ्चमासिकपर्याय, आत्मध्यानरतो यति ।
सूर्याचन्द्रमसोरेव, तेजोलेश्या व्यतिव्रजेत् ।।२८।।

28 A monk of five months' standing, devoted to the attributes of the soul, is far happier than the sun (a Jyotishi god)

षाण्मासिकपर्याय, आत्मध्यानरतो यतिः ।
सौधर्मेशानदेवाना, तेजोलेश्या व्यतिव्रजेत् ।।२९।।

29 A monk of six months' standing, devoted to the attributes of the soul, is far happier than the Shoudharma and Ishan gods

सप्तमासिकपर्याय, आत्मध्यानरतो यति ।
सनत्कुमारमाहेन्द्र-तेजोलेश्या व्यतिव्रजेत् ।।३०।।

30 A monk of seven months' standing, devoted to the attributes of the soul, is far happier than the Sanatkumar and Mahendra gods

अष्टमासिकपर्याय, आत्मध्यानरतो यति ।
ब्रह्मलान्तकदेवाना, तेजोलेश्या व्यतिव्रजेत् ।।३१।।

31 A monk of eight months' standing, devoted to the attributes of the soul, is far happier than the Brahma and Lantaka gods

नवमासिकपर्याय, आत्मध्यानरतो यति ।
महाशुक्रसहस्रार-तेजोलेश्या व्यतिव्रजेत् ।।३२।।

32 A monk of nine months' standing, devoted to the attributes of the soul, is far happier than the Mahashukra and Sahasrara gods

दशमासिकपर्याय, आत्मध्यानरतो यति ।
आनतादच्युत यावत्, तेजोलेश्या व्यतिव्रजेत् ॥३३॥

33 A monk of ten months' standing, devoted the attributes of the soul, is far happier than the Anat, Pranat, Aran and Achyuta gods

एकादशमासगत, आत्मध्यानरतो यति ।
ग्रैवेयकाणा देवाना, तेजोलेश्या व्यतिव्रजेत् ॥३४॥

34 A monk of eleven months' standing, devoted to the attributes of the soul, is far happier than the Nava-Graiveyaka gods

द्वादशमासपर्याय, आत्मध्यानरतो यति ।
अनुत्तरोपपातिक-तेजोलेश्या व्यतिव्रजेत् ॥३५॥

35 A monk of twelve months' standing, devoted to the attributes of the soul, is far happier than the five Anuttara gods

तत शुक्ल शुक्लजाति, शुक्ललेश्यामधिष्ठित ।
केवली परमानन्द, सिद्धो बुद्धो विमुच्यते ॥३६॥

36 Thereafter that monk, now a Shukla

(thoroughly cleansed of all impurities) belonging to the Shukla category and established in pure faculties, becomes an omniscient, enjoys the supreme bliss absolute and becomes a Siddha, Buddha and fully freed

अभूवश्च भविष्यन्ति, सुव्रता धर्मचारिण ।
एतान् गुणानुदाहुस्ते, साधकाय शिवङ्करान् ॥३७॥

37 Those who have dedicated their entire lives to Dharma and high vows, both of the past, present and the future, have prescribed, do prescribe and will continue to prescribe these emancipatory rules for aspirants for a higher life ”

10

Restraint in Conduct

मेघ प्राह—

कथ चरेत् कथ तिष्ठेच्छयीतासीत वा कथम् ।
कथ भुञ्जीत भाषेत, साधको ब्रूहि मे प्रभो ! ॥१॥

1 Megha asked—'Oh Lord! Pray instruct me how an aspirant should walk, stand, sleep, sit, eat and talk?"

भगवान् प्राह—

यत चरेद यत तिष्ठेच्छयीतासीत वा यतम् ।
यत भुञ्जीत भाषेत, साधक प्रयतो भवेत् ॥२॥

2 The Lord began—"An aspirant should exercise restraint in matters of movement, standing, sleeping, sitting, eating and speaking He must, in fact, exercise restraint in every activity of his

जलमध्ये गता नौका, सर्वतो निष्परिस्रवा ।
गच्छन्ती वाऽपि तिष्ठन्ती, परिगृह्णाति नो जलम् ॥३॥

3 Water cannot enter into a boat, free from crevices, even in mid-stream, be it stationary or moving

एव जीवाकुले लोके, साधु. सुसवृतास्रव ।
गच्छन वा नाम तिष्ठन् वा, नादत्ते पापक मलम् ।।४।।

4 Likewise, a monk who has plugged his Asravas (inlet of karmas) does not get stained by non-meritorious karmas, whether moving about or remaining stationary amidst this plethoric life "

मेघ प्राह—

त्यक्तव्यो नाम देहोऽय, पुरा पश्चाद् यदाकदा ।
तत् किमर्थ हि भुञ्जीत, साधको ब्रूहि मे प्रभो ! ।।५।।

5 Megha interlocuted—"Say, Lord! sooner or later this body has to be given up Then why should an aspirant eat?"

भगवान् प्राह—

बाह्याद्दूर्ध्व समादाय, नावकाङ्क्षेत् कदाचन ।
पूर्वकर्मविनाशार्थमिम, देह समुद्धरेत् ।।६।।

6 The Lord began—"With emancipation from worldly bondage as his goal, monks should never hanker for sensual gratifications For the extinction of the accumulated karmas, he should sustain his body

विनाहारं न देहोऽस्मी, न धर्मोदिहमन्तरा ।
निर्वाहि तेन देहस्य, कर्तुमाहार इष्यते ॥७॥

7 One cannot do so without food, and without a body one cannot engage in Dharma It is, threfore, proper that for the subsistence of the body, one should take food

क्षुध शान्त्यै च सेवाया, प्राणसन्धारणाय च ।
नयमाय तथा धर्मचिन्तायै मुनिराहरेत् ॥८॥

8 A monk should take food for five reasons
(1) Satisfy his hunger
(2) Serve brother monks
(3) Sustain life
(4) Practise restraint
(5) Dedication to Dharma and contemplation

आतङ्के निष्प्रतीकारे, जातायां विरतौ तनौ ।
ब्रह्मचर्यस्य रक्षार्थ, दयार्थ प्राणिनां तथा ॥९॥
सकल्पान् सुदृढीकर्तुं, कर्मणां शोधनाय च ।
आहारस्य परित्याग, कर्तुमर्हति सयति ॥१०॥

9 10 Abstinence from food for a monk is recommended for six reasons
(1) When suffering from a serious and incurable disease
(2) When he feels disgust for his body
(3) To keep up his continence

(4) To keep away from violence
(5) To reinforce the vows, and
(6) For the extinction and purification of karmas

अल्पवारञ्च भुञ्जानो, वस्तून्यल्पानि सख्यया ।
मात्रामल्पाञ्च भुञ्जानो, मिताहारो भवेद् यति ॥११॥

11 A monk is abstemious if he takes food only once or twice a day, limited in items as well as quantity

जित स्वादो जितास्तेन, विषया सकला परे ।
रसो यस्यात्मनि प्राप्त, स रस जेतुमर्हति ॥१२॥

12 One who has achieved mastery over taste, has mastered every other sensation A person who always dwells in the Atman and enjoys its bliss can alone conquer taste

न वामाद् हनुतस्तावत्सचारयेच्च दक्षिणम् ।
दक्षिणाच्च तथा वाममाहरन्मुनिरात्मवित् ॥१३॥

13 A monk who has realised the soul should not route the food from one jaw to the other for relishing the taste

स्वादाय विविधान् योगान्, न कुर्यात् खाद्यवस्तुषु ।
सयोजना परित्यज्य, मुनिराहारमाचरेत् ॥१४॥

14 A monk should not mix different items of food for catering to taste He should keep to this rule while eating and avoid all faults related to it

अप्रमाण न भुञ्जीत, न भुञ्जीताप्यकारणम् ।
श्लाघा कुर्वन्न भुञ्जीत निन्दन्नपि न चाहरेत् ॥१५॥

15 He should not eat in excess, nor without cause, nor again, while eating, praise or censure food '

मेघ प्राह—

जायन्ते ये म्रियन्ते ते, मृता पुनर्भवन्ति च ।
तत्र किं जीवन श्रेय, श्रेयो वा मरण भवेत् ॥१६॥

16 Megha said—"Death follows birth and vice versa In these circumstances, which is laudatory—to live or to die ?"

भगवान् प्राह—

सयमासयमाभ्या तु, जीवन द्विविध भवेत् ।
सयत जीवन श्रेय, न श्रेयोऽसयत पुन ॥१७॥

17 The Lord said—"Life is of two kinds, restrained and unrestrained A restrained life is praiseworthy, because it leads to liberation, while the other is not"

सकामाकामभेदेन, मरण द्विविध स्मृतम् ।
सकाममरण श्रेय, नाकाममरण भवेत् ॥१८॥

18 Death too is of two types—Sakama i e, with a deliberate view to liberation and Akama i e, which is devoid of any thought of liberation Sakama death is praiseworthy, because it leads to liberation, while the other is not

अकाम नाम बालाना, मरणञ्जायते मुहु ।
पण्डिताना सकाम तु, जघन्यत सकृद् भवेत् ॥१९॥

19 Bala—the unrestrained beings undergo repeated Akama deaths Pandita—the restrained beings undergo Sakama death just once, or at the most fifteen times, and thereafter attain liberation

पतित्वा पर्वताद् वृक्षात्, प्रविश्य ज्वलने जले ।
म्रियते मूढचेतोभिरप्रशस्तमिद भवेत् ॥२०॥
ब्रह्मचर्यस्यरक्षार्थं, प्राणानामतिपातनम् ।
प्रशस्त मरण प्राहू, रागद्वेषाप्रवर्तनात् ॥२१॥

20 21 Death is of two kinds—praiseworthy and condemnatory Death of a deluded soul through fall from a mountain or tree, or getting burnt or drowned is condemnatory While to invite death for the upkeep of celibacy is praiseworthy, because it is free from the feelings of love and hatred.

यस्य किञ्चिद् व्रत नास्ति, स जनो वाल उच्यते ।
व्रताव्रत भवेद् यस्य, स प्रोक्तो वालपण्डित ॥२२॥
पण्डित स भवेत् प्राज्ञो, यस्य सर्वव्रत भवेत् ।
सुप्त सुप्तश्च जाग्रच्च, जाग्रदुक्तविधानत ॥२३॥

22 23 A person without any vows whatever is called Bala, while one who is partially restrained (i e, with and without vows) is called a Bala-pandita A wise person who keeps vows without any exception is called a Pandita (fully restrained) These are severally styled as the sleeping, sleeping-and-awake and constantly awake, respectively

एवमधर्मपक्षेऽपि, धर्माधर्मेऽपि कश्चन ।
धर्मपक्षे स्थित कश्चित्, त्रिविधो विद्यते जन ॥२४॥

24 These humans are of three categories, according as they are (1) Established in Adharma, (2) Established in Dharma-Adharma and (3) Established in Dharma

हव्यवाह् प्रमथ्नाति, जीर्ण काष्ठ यथा ध्रुवम् ।
तथा कर्म प्रमथ्नाति, मुनिरात्मसमाहित ॥२५॥

25 Just as fire soon reduces dried up wood to ashes, so a monk with a perfectly composed mind reduces karmas to ashes

नरको नाम नास्तीति, नैव सञ्ज्ञा निवेशयेत्।
स्वर्गोऽपि नाम नास्तीति, नैव सञ्ज्ञा निवेशयेत् ॥२६॥

26 One should on no account give up his belief in the existence of heaven and hell

पञ्चेन्द्रियवध कृत्वा, महारम्भपरिग्रही।
मासस्य भोजनञ्चापि, नरक याति मानव ॥२७॥

27 There are four causes that lead one to hell

(1) Killing living beings with five sense organs

(2) Engaging in undertakings involving extreme violence

(3) Accumulating vast riches

(4) Inveterate meat eating

सरागसयमो नून, सयमासयमस्तथा।
अकामनिर्जरा वाल-तप स्वर्गस्य हेतव ॥२८॥

28 There are four causes that lead one to heaven·

(1) Restraint with attachment still alive

(2) Partial restraint

(3) Self-purification through penance not aimed at liberation

(4) Penance of the blissfully ignorant persons

विनीत सरलात्मा च, अल्पारम्भपरिग्रह ।
सानुक्रोशोऽमत्सरी च, जनो याति मनुष्यताम् ॥२६॥

29 There are four causes that lead one to human life ·

(1) Humility and straightforwardness
(2) Keeping away from extreme violence and vast riches
(3) Compassion
(4) Freedom from an unholy eagerness to hurt others even at one's cost

मायाञ्च निकृतिं कृत्वा, कृत्वा चासत्यभाषणम् ।
कूट तोल च मानञ्च, जीवस्तिर्यग् गतिं व्रजेत् ॥३०॥

30 There are four causes that account for birth as a beast or bird

(1) Deceit, (2) Fraud, (3) Falsehood and (4) Giving short weights and measures

शुभाशुभाभ्यां कर्मभ्यां, ससारमनुवर्तते ।
प्रमादबहुलोजीवोऽप्रमादेनान्तमृच्छति ॥३१॥

31 A persistently heedless being subjects himself to endless metempsychosis, as a result of his meritorious and non-meritorious karmas, while an awakened soul puts an end to it

स्वय बुद्धा भवन्त्येके, केचित् स्युर्बुद्धबोधिता ।
प्रत्येक बुद्धा केचित् स्युर्बोधिर्नानायना भवेत् ॥३२॥

32 Enlightenment could come through several directions Some are born enlightened, some attain it through instruction and, yet again, some through the impact of some exceptional event in life

योग्यताभेदत. पुसा, रुचिभेदो हि जायते ।
रुचिभेदाद् भवेद् भेद, साधनाध्वावलम्बने ॥३३॥

33 All persons are not of equal capacity This makes for different inclinations Different modes of sadhana are resorted to, according to taste and inclination

बुद्धा केचिद् बोधकाः स्यु केचिद् बुद्धा न बोधका ।
आत्मानुकम्पिन केचित्, केचिद् द्वयानुकम्पका. ॥३४॥

34 Attaining to enlightenment themselves, some pass it to others, some others do not Likewise there are two kinds of persons, viz ,

(1) who are completely engrossed in their spiritual welfare, and
(2) who, while doing so, also look after others' welfare

क्षपिताशेषकर्मा हि, मुनिर्भवाद् विमुच्यते ।
मुच्यते चान्यलिङ्गोऽपि, गृहिलिङ्गोऽपि मुच्यते ॥३५॥

35 A monk who has extinguished all his karmas attains freedom from transmigration This applies equally to the monks of other creeds and even to the householder Purity of soul is a predominant factor in the attainment of freedom

प्रत्ययार्थञ्च लोकस्य, नानाविधविकल्पनम् ।
यात्रार्थं गहणार्थञ्च, लोके लिङ्गप्रयोजनम् ॥३६॥

36 Several distinctive signs and outfit have been designed for a monk so that (1) the world might recognise him as such at sight, (2) he may carry himself through a life of restraint and (3) he may constantly be kept awake of his station in life

अथ भवेत् प्रतिज्ञा तु, मोक्षसद्भावसाधिका ।
ज्ञानञ्च दर्शनं चैव, चारित्रं चैव निश्चये ॥३७॥

37 If an aspirant has taken a vow earnestly to attain liberation, then certainly the means are right knowledge, right perception, and right character

सशयं परिजानाति ससारं परिवेत्ति स ।
सशयं न विजानाति, ससारं परिवेत्ति न ॥३८॥

38 One who is keen on acquiring knowledge knows the world One devoid thereof does not know it

पूर्वोत्थिता स्थिरा एके, पूर्वोत्थिता पतन्त्यपि ।
नोत्थिता न पतन्त्येव, भङ्गः शून्यश्चतुर्थक ॥३९॥

39 There are three kinds of aspirants

(1) Those who take to a life of restraint and keep to it to the last

(2) Those who do so, but fail to last it out

(3) Those who neither make a start to live a life of restraint, nor fall on that account

(4) Fourth type does not exist.

यत् सम्यक् तद् भवेन्मौन, यन्मौन सम्यगस्ति तत् ।
मुनिर्मौन समादाय, धुनीयाच्च शरीरकम् ॥४०॥

40 Reality is synonymous with monkhood and vice versa A monk, by observing monkhood attains a bodiless state

११

The Seer

अस्त्यात्मा चेतनारूपो, भिन्न पौद्गलिकैर्गुणै ।
स्वतन्त्र करणे भोगे, परतन्त्रश्च कर्मणाम् ॥१॥

1 The soul is consciousness It is entirely different from the qualities of matter It is independent when acting, but slave to its consequences

अध्रुवे नाम ससारे, दु खाना काममालये।
परिभ्राम्यन्नय प्राणी, क्लेशान् व्रजत्यतर्कितान् ॥२॥

2 Tossed about in this unstable world, the abode of unhappiness, a being suffers from unexpected grief

पुनर्भवी स्ववृत्तेन विचित्र धत्ते वपु ।
कृत्वा नानाविध कर्म, नानागोत्रासु जातिषु ॥३॥

3 Because of its own acts and deeds, a being undergoes births repeatedly and assumes diverse bodies Having acquired karmas of different types,

he takes births in different castes, and of differing degrees of status

प्रहाण्या कर्मणा किञ्चिदानुपूर्व्या कदाचन ।
जीवा शोधिमनुप्राप्ता, आव्रजन्ति मनुष्यताम् ॥४॥

4 Pari passu with the extinction of karmas, a being gets cleansed and thereafter takes birth as a human being

लब्ध्वाऽपि मानुष जन्म, श्रुतिर्धर्मस्य दुर्लभा ।
यच्छ्रुत्वा प्रतिपद्यन्ते, तप क्षान्तिमहिंसताम् ॥५॥

5 Even after birth as human beings, they get rare occasions to listen to expositions on Dharma, which inspire them to follow the way of penance, forgiveness and non-violence

कदाचिच्छ्रवणे लब्धे, श्रद्धा परमदुर्लभा ।
श्रुत्वा नैयायिक मार्ग, भ्रश्यन्ति बहवो जना ॥६॥

6 Even after listening, devotion to Dharma is an extremely rare achievement Even after being instructed on the right path, many deviate therefrom

श्रुतिञ्च लब्ध्वा श्रद्धाञ्च, वीर्य पुन सुदुर्लभम् ।
रोचमाना अप्यनेके, नाचरन्ति कदाचन ॥७॥

7. Granted both instruction and devotion have been attained, the spiritual vigour necessary for the

practice of Dharma is most difficult to cultivate Many earnestly devoted souls also fail in putting restraint into practice

लब्ध्वा मनुष्यता धर्म, शृणुयाच्छ्रद्दधीत य ।
वीर्यं म च समासाद्य, धुनीयाद् दु खमर्जितम् ॥८॥

8 Having obtained human birth, and opportunity for instruction, and having acquired devotion and spiritual vigour, one gets rid of the acquired sorrows

शोधि ऋजुकभूतस्य, धर्म शुद्धस्य तिष्ठति ।
निर्वाण परम याति, घृतसिक्त इवानल ॥९॥

9 Open-heartedness begets purity Dharma gets rooted in one who is pure A soul established in Dharma becomes effulgent like fire fed with ghee

नियत्या नाम सञ्जाते, परिपाके भवस्थिते ।
मोहक क्षपयन् कर्म, विमर्श लभतेऽमलम् ॥१०॥

10 When mortal existence has reached its final stage with the expiation of inevitable karmas (niyati), the soul extinguishes its Moha karma and develops pure thoughts directed towards liberation

तत्कि नाम भवेत्कर्म, येनाऽह स्यान्न दु खभाक् ।
जिज्ञासा जायते तीव्रा, ततो मार्गो विमृश्यते ॥११॥

11 "Which activity will rid me of misery?" — In hot pursuit of this problem, the means to its solution is dug up

सत्यधीरात्मलीनोऽसौ मत्यान्वेपणतत्पर ।
स्थूलमत्य समुत्सार्य, सूक्ष्म तदवगाहते ॥१२॥

12 A person with his whole intelligence directed towards the truth, immersed in the soul, and an eager seeker of truth, leaves the gross truth behind and goes after the subtle

माता पिता स्नुपा भ्राता, भार्या पुत्रास्तथौरसा ।
त्राणाय मम नाल ते, लुप्यमानस्य कर्मणा ॥१३॥

13 He realises when afflicted by his karmas that his parents, daughter-in-law, brother, wife and own sons—no one—can give him relief

अध्यात्म सर्वत सर्वं, दृष्ट्वा जीवान् प्रियायुप ।
न हन्ति प्राणिन प्राणान्, भयादुपरत क्वचित् ॥१४॥

14 All beings desire all round happiness, and life is dear to all Keeping this in view, one should not kill others and should desist from being the cause of dread and enmity to others

आदान नरक दृष्ट्वा, मोह तत्र न गच्छति ।
आत्माराम स्वय स्वस्मिँल्लीन. शान्ति समश्नुते ॥१५॥

15 Looking on possessions as hell (cause of hell), a person, who has no attachment therefor and remains merged and fully delighted in the self attains peace

इहेके नाम मन्यन्ते, अप्रत्याख्याय पापकम् ।
विदित्वा तत्त्वमात्मासौ, सर्वदु खाद्विमुच्यते ॥१६॥

16 Some people think that it is not necessary to give up sin and that a soul possessed of the knowledge of fundamental realities becomes free from all sorrows

वदन्तश्चाप्यकुर्वन्तो, बन्धमोक्षप्रवेदिन ।
आश्वासयन्ति चात्मान, वाचा वीर्येण केवलम् ॥१७॥

17 These (self-styled) experts in bondage and liberation only talk, but do nothing towards liberation and console themselves with brave words

न चित्रा त्रायते भाषा, कुतो विद्यानुशासनम् ।
विषण्णा पापकर्मभ्यो, बाला पण्डितमानिन ॥१८॥

18 These ignorant, who account themselves wise, and tormented by their own sinful deeds, no picturesque phraseology can save them—not to mention the dry rot of theoretical knowledge

ज्ञानञ्च दर्शनञ्चैव, चरित्र च तपस्तथा ।
एष मार्ग इति प्रोक्त, जिनै प्रवरदर्शिभि ॥१९॥

19 Right knowledge, right perception, right character and penance are collectively the means of liberation. This is the teaching of the omniscient Jinas.

ज्ञानेन ज्ञायते सर्वं, विश्वमेतच्चराचरम् ।
श्रद्धीयते दर्शनेन, दृष्टिमोहविशोधिना ।।२०।।

20 Knowledge opens out the entire world, mobile and stationary. Perception arising out of the extinction of the Darshana Moha Karma leads to deep and real faith in it.

भाविदुःखनिरोधाय, धर्मो भवति संवरः ।
कृतदुःखविनाशाय, धर्मो भवति सत्तपः ।।२१।।

21 Samvara is the means to prevent future sorrows, and penance extinguishes the already acquired ones.

संवृत्य दृष्टिमोहं च, व्रती भवति मानवः ।
अप्रमत्तोऽकषायी च, ततो योगी विमुच्यते ।।२२।।

22 First comes the cessation of Darshana Moha karma, and thereafter follow, in regular order, observance of vows, alertness, freedom from passion and inaction through mind, speech and body, leading finally to liberation.

सवृतात्मा नव कर्म, नादत्तेऽनास्रवो यति ।
अकर्मा जायते कर्म, क्षपयित्वा पुरार्जितम् ॥२३॥

23 The monk rooted in Samvara does not acquire new karmas His Asravas are also stopped, and having extinguished the previously acquired karmas, he becomes Akarma (freed of karmas)

अतीत वर्तमान च, भविष्यच्चिरकालिकम् ।
सर्वथा मन्यते त्रायी, दर्शनावरणान्तक ॥२४॥

24 The monk rooted in non-violence, who has torn the veil screening his right perception, acquires knowledge of the very distant past, present and future

अन्तको विचिकित्साया, सर्व जानात्यनीदृशम् ।
अनीदृशस्य शास्ता हि, यत्र तत्र न विद्यते ॥२५॥

25 He, whose doubts have been fully cleared, attains unequalled omniscience A teacher of this type of knowledge is not picked up at random

व्याख्यानमेतदेवास्ति, सत्यमेतत् सनातनम् ।
सदा सत्येन सम्पन्नो, मैत्री भूतेषु कल्पयेत् ॥२६॥

26 It is a well established eternal truth that every one should always acquire the immense wealth of truth and behave friendly towards all beings

वैरी करोति वैराणि, ततो वैरेण रज्यति।
पापोपगानि तानीह, दु खस्पर्शानि चान्तश ॥२७॥

27 Enmity begets enmity, and an unfriendly person gets stewed in his own juice Enmity leads to the acquisition of sins, ending in pain

नहि चक्षुर्मनुष्याणा, काङ्क्षामन्त नयेत य ।
लुठति चक्रमन्तेन, वहत्यन्तेन च क्षुर ॥२८॥

28 One who dispels one's own desires acts like an eye to others The wheel of a chariot moves on its edges and a razor works likewise

धीरा अन्तेन गच्छन्ति, नयन्त्यन्त ततो भवम्।
अन्त कुर्वन्ति दु खाना, सम्बोधिरति दुर्लभा ॥२९॥

29 The path of restraint is like the sharp edge of a sword Only the brave dare walk over this edge and reach the very core of things Thus they end their metempsychosis with the extinction of all miseries Such wisdom is extremely difficult to acquire

यो धर्म शुद्धमाख्याति, प्रतिपूर्णमनीदृशम्।
अनीदृशस्य यत्स्थान, तस्य जन्मकथा कुत ? ॥३०॥

30 A person who prescribes complete, unequalled and pure Dharma is an extraordinary being He reaches such an exalted place that the question of his rebirth does not arise

आत्मगुप्त सदा दान्त छिन्नस्रोता अनास्रव ।
स धर्म शुद्धमाख्याति, प्रतिपूर्णमनीदृशम् ॥३१॥

31 A person who has merged himself in the soul, is always restrained and becomes free from Asravas by stopping the incoming current of karmas, teaches complete, unequalled and pure Dharma

यन्मत सर्वसाधूना, तन्मत शल्यकर्तनम् ।
साधयित्वा च तत्तीर्णा, नि शल्या व्रतिना वरा ॥३२॥

32 The path approved by every monk is the one that puts an end to Salya (spiritual cancer) By treading this path several eminent Vratins have put all their salyas behind and have crossed the ocean of Samsara

पण्डितो वीर्यमासाद्य, निर्घाताय प्रवर्तकम् ।
धुनीयात् सञ्चित कर्म, नव कर्म न वा सृजेत् ॥३३॥

33 A restrained person, having acquired the spiritual vigour needed for the extinction of karmas, should expiate his previously acquired karmas and should not gather new ones

एकत्वभावनादेव, नि सङ्गत्व प्रजायते ।
नि सङ्गो जनमध्येऽपि, स्थितो लेप न गच्छति ॥३४॥

34 A sense of isolation leads to detachment

A detached person, even while in the midst of a crowd, does not get stained

न प्रियं कुरुते कस्याप्यप्रियं कुरुते न य ।
सर्वत्र समतामेति, समाधिस्तस्य जायते ॥३५॥

35 One whose actions generate neither pleasure nor displeasure in others and remains even-minded everywhere acquires Samadhi

अशङ्कितानि शङ्कन्ते, शङ्कितेषु ह्यशङ्कित ।
असवृता विमुह्यन्ति, मूढा यान्ति चलं मन ॥३६॥

36 An unrestrained person stays deluded The deluded one is of a wavering mind He entertains doubts where there is no room for them, and have no doubts where such could exist

स्वकृत विद्यते दु ख, स्वकृत विद्यते सुखम् ।
अवोधिनार्जित दु ख, बोधिना हि प्रलीयते ॥३७॥

37 Misery and happiness are one's own creations Lack of right knowledge leads to the acquisition of misery, while right knowledge dissipates it

हिंसासूतानि दु खानि, भयवैरकराणि च ।
पश्यव्याहृतमीक्षस्व, मोहेनाऽपश्यदर्शन ॥३८॥

38 Violence produces misery, and aggravates

fear and enmity Oh! delusion-blinded man! listen to the exhortations of the seer

धर्मप्रजापन यो हि, व्यत्ययेनाध्यवस्यति ।
हिसया मन्यते शान्ति, न जनो मूढ उच्यते ॥३९॥

39 One who understands and accepts the concepts of Dharma in a perverted manner and hopes for peace through violence is known as deluded

असारे नाम ससारे, सार सत्य हि केवलम् ।
तत् पश्यन्नेव पश्यन्ति, न पश्यन्ति परे जना ॥४०॥

40 In this unsubstantial world, truth is the only substantive He alone understands this who has seen the truth Others do not

सिह यथा क्षुद्रमृगाश्चरन्त-
श्चरन्ति दूर परिशङ्कमाना ।
समीक्ष्य धर्म मतिमान् मनुष्यो
दूरेण पाप परिवर्जयेच्च ॥४१॥

41 Just as a weak herbivorous wild animal, afraid of the lion, keeps away from it, so too the wise man, having understood Dharma, should never dare anywhere near sin

यदा यदा हि लोकेऽस्मिन्, ग्लानिर्धर्मस्य जायते ।
तदा तदा मनुष्याणा, ग्लानि यात्यात्मनो बलम् ॥४२॥

42 When men feel disgust for Dharma, they lose their spiritual strength

मेघ प्राह—

असतो वारयन्नित्य, ध्रुवे सत्ये प्रवर्तनम् ।
धर्मो जागर्ति तेजस्वी, तस्य ग्लानि कुतो भवेत् ॥४३॥

43 Megha said—"Dharma is a deterrent against evil deeds, and always an inspirer towards virtue It is effulgent and wideawake How could therefore men feel disgust towards it?"

भगवान् प्राह—

दृष्टि सम्यक्त्वमाप्नोति, ज्ञान सत्यसमन्वितम् ।
आचारोऽपि समीचीन, तदा धर्म प्रवर्धते ॥४४॥

44 The Lord said—"Dharma flourishes where there is right perception, right knowledge and right character

दृष्टि विपर्यय याति, ज्ञान मेति विपर्ययम् ।
आचारोऽपि विपर्यस्त, तदा धर्म प्रहीयते ॥४५॥

45 Dharma declines when perception, knowledge and character get perverted

पालि र्जलस्य रक्षार्थं, पालिरक्षा प्रवर्धते ।
जलाभावो न चिन्त्य स्यात्, तदा कृपि प्रशुष्यति ॥४६॥

46 A dam is meant for conserving water If

care of the dam becomes the predominant concern and lack of water behind it of little consideration, naturally crops fail (through drought)

वाटि धान्यस्य रक्षार्थं, वाटिरक्षा प्रवर्धते।
धान्याभावो न चिन्त्य स्यात्, तदा कृपि विहीयते ॥४७॥

47 Fencing round the field is for its protection If the fencing becomes the chief concern and production in the field is lost sight of, crops fail

नियमा यमरक्षार्थं, तेषा रक्षा प्रवर्धते।
यमाभावो न चिन्त्य स्यात, तदा धर्म प्रहीयते ॥४८॥

48 Ancilliary rules (Niyamas) are for keeping big vows (Yamas) But if only Niyamas are cared for, forgetting the Yamas, Dharma will soon decline

यमा सततमासेव्या, नियमा स्तु यथोचितम्।
सत्यमीषा विपर्यासे, धर्मग्लानि प्रजायते ॥४९॥

49 Yamas must be observed punctiliously and incessantly and Niyamans according to times and climes When these two get inverted, disgust for Dharma starts "

12

Knowledge of Discrimination

मेघ प्राह—

किं ज्ञेयं किञ्च हेयं स्यादुपादेयञ्च किं विभो ! ।
शाश्वते नाम लोकेऽस्मिन्, किमनित्यञ्च विद्यते ॥१॥

1 Megha asked—"Lord! What all are worth knowing, giving up and acquiring? What is transient in this eternal world?"

भगवान् प्राह—

धर्मोऽधर्मस्तथाकाशं, कालश्च पुद्गलस्तथा ।
जीवो द्रव्याणि चैतानि, ज्ञेयदृष्टिरसौ भवेत् ॥२॥
जीवाजीवौ पुण्यपापे, तथास्रवश्च संवरः ।
निर्जरा बन्धमोक्षौ च, ज्ञेयदृष्टिरसौ भवेत् ॥३॥
अस्त्यात्मा शाश्वतो बन्धस्तदुपायश्च विद्यते ।
अस्ति मोक्षस्तदुपायो, ज्ञेयदृष्टिरसौ भवेत् ॥४॥

2, 3 4 The Lord said—"What is to be known are

(1) The six root substances

1. Dharmastikaya —Medium of Motion
2. Adharmastikaya — Medium of rest
3. Akashastikaya —Space
4. Kala —Time
5. Pudgala —Matter
6. Jiva —Soul, animate

(2) The nine Tattvas (Fundamental truths)—

1. Jiva —Soul
2. Ajiva —Non-soul
3. Punya —Meritorious karma
4. Papa —Non-meritorious karma
5. Asrava —Inlet of karma
6. Samvara —The stoppage of karma
7. Nirjara —The development of the soul caused by the extinction of karma
8. Bandha —Bondage
9. Moksha —Liberation

(3) The Existence of the soul, its eternity, its transmigratory aspect, bondage and its causes, liberation and its means

1 वन्ध पुण्य तथा पापमाश्रव कर्मकारणम् ।
भववीजमिद मर्व, हेयदृष्टिरसौ भवेत् ॥५॥

5 What is to be avoided are—Bondage, meritorious karma, non-meritorious karma and Asravas These are the seeds of transmigration of the soul

निरोध कर्मणामस्ति, सवरो निर्जरा तथा।
कर्मणा प्रक्षयश्चैपोपादेय-दृष्टिरिष्यते ॥६॥

6 What is to be attained are—Restraint of karmas (Samvara) and self-purification through the eradication of karmas (Nirjara)

आत्मलीन मनोऽमूढ, योगो योगिभिरिष्यते।
मनोगुप्ति समाधिश्च, साम्य सामायिक तथा ॥७॥

7 A mind merged in the soul and undeluded is called yoga by the yogis Manogupti (control of the mind), Samadhi (obliviousness to externals), equanimity and practice of equanimity are the different forms of yoga

ऐकाग्र्य मनसश्चाद्ये, भवेच्चान्ते निरोधनम्।
मन समितिगुप्त्योश्च, सर्वो योगो विलीयते ॥८॥

8 There are two stages of meditation, namely, concentration of mind and cessation of its activities Initially concentration of mind is acquired, and finally comes cessation of its activities Samiti—right activity and Gupti—cessation of activities cover the entire field of yoga

मोक्षेण योजनाद् योग, समाधिर्योग इष्यते।
स तपो विद्यते द्वेधा, बाह्येनाभ्यन्तरेण च ॥९॥

9 Yoga means any type of activity which unites the soul with (leads to) liberation The means to attain this unification is samadhi, hence it is called yoga Yoga is penance It is of two types, external and internal (Now external penance follows)

चतुर्विधस्याहारस्य, त्यागोऽनशनमुच्यते।
आहारस्याल्पतामाहु रवमौदर्यमुत्तमम् ॥१०॥

10 Forgoing food of four varieties, namely, cereals, water, dry fruits and the like, and spices (cloves, etc) is Anashana Minimising the quantity of food, water, cloth, utensils and passions is Avamodarya

अभिग्रहो हि वृत्तीना वृत्तिसंक्षेप इष्यते।
भवेद् रसपरित्यागो, रसादीना विवर्जनम् ॥११॥

11 Restraint of activity attained through the keeping of special vows is Vrittisanksepa or Bhikshacharika The giving up of ghee, oil, milk, curd, sugar, and sweets is called Rasa Parityaga (full control over taste)

कायोत्सर्गश्च पर्यङ्क — वीर-पद्मासनानि च।
गोदोहिकोत्कटिका च, कायक्लेशो भवेदसौ ॥१२॥

12 Kayaklesha constitutes the following—

- A Kayotsarga—To leave the body uncared for and remain standing with the two hands downwards, or to sit giving up all activities of mind, speech and body
- B Paryankasana—
- C Veerasana— To put the right leg on the left thigh and the left leg on the right thigh and to keep the arms in Paryankasana posture
- D Padmasana—Joining the middle portion of one thigh with the other
- E Godohika—to sit in the posture of milking a cow
- F Utkatika—to sit on the hunches "

मेघ प्राह—

सर्वदर्शिंस्त्वया धर्म , घोरो मौ प्रतिपादित ।
दु खविच्छित्तये सोऽय, तत्र दु ख किमिष्यते ? ॥१३॥

13 Megha asked—"Oh, Omniscient! Thou hast propounded a very severe form of Dharma Dharma destroys misery Where then is the place for suffering in it?"

भगवान् प्राह—

वत्स ! न ज्ञातवान् मर्म, मम धर्मस्य किञ्चन ।
अमर्मवेदिनो लोका , सत्य घ्नन्ति सनातनम् ॥१४॥

14 The Lord said—"Vatsa! You have not at all grasped the secret of my teaching in Dharma Whoever fails to get at this secret, eternal truth becomes a casualty in his hands

न धर्मो देहदुःखार्थमर्मो सत्योपलब्धये ।
न च सत्योपलब्धि न्याद्, अहिंसाभ्यासमन्तरा ॥१५॥

15 The objective of Dharma is not the end of bodily ills, it is meant for the attainment of truth Truth evades him who has never practiced non-violence

चेतना विषयासक्ता, हिंसा समनुधावति ।
आत्मानं प्रति संहृत्य, तामहिंसापदं नयेत् ॥१६॥

16 When the mind gets attracted to external objects it indulges in Himsa The Sadhaka should therefore direct it towards the soul and lead it to non-violence

सति देहे सेन्द्रियेऽस्मिन्, सति चेतसि चञ्चले ।
इन्द्रियार्था प्रकृत्येष्टाः, नेष्टं तेषां विसर्जनम् ॥१७॥

17 As long as the body and the sense organs exist and the mind remains unsteady, the attraction and not renunciation of the sense objects is dear to the sadhaka

acquire adequate physical strength, the aspirant should do all that is necessary for the welfare of the body

न केवलमसौ देह, कृशीकार्यो विवेकिना।
न चापि वृहणीयोऽस्ति, मत मतुन्न मम ॥२२॥

22 Mere emaciation of the body should not be the objective of the discriminating, nor need it be bloated My instruction is to keep it at normalcy

इन्द्रियाणि प्रशान्तानि, विहरेयु यथा यथा।
तथा तथा प्रवृत्तीना, देहीना सयमो मत ॥२३॥

23 As the becalmed sense-organs engage in activity, to the same extent all human activities become restrained

दोपनिर्हरणायेष्टा, उपवासाद्युपक्रमा।
प्राणसन्धारणायासौ, आहारो मम सम्मत ॥२४॥

24 I have laid down fasting etc, for the purification of transgressions At the same time food is equally important for the maintenance of life

अहिंसाधर्मसिद्धौ, विवेको नाम दुष्कर।
तेन वत्स! मया धर्म, घोरोऽसौ प्रतिपादित ॥२५॥

25 Discrimination that leads to the perfection of non-violence is exceedingly difficult Hence, Vatsa! Dharma of non-violence is severe indeed

नानानचेष्टितं वत्स [1], न च सक्लेशमकुलम् ।
नार्तध्यानदशा प्राप्त, तपो ममास्ति सम्मतम् ॥२६॥

26 Vatsa[1] I have only approved of such penance as is free from blind practices, a feeling of mental and physical tribulation and exceeding anxiety for material objectives

इन्द्रियाणा मनसश्च, विपयेभ्यो निवर्तनम् ।
स्वस्मिन् नियोजन तेषा, प्रतिसलीनता भवेत् ॥२७॥

27 Having freed the senses and the mind from their activities to engage them in themselves is called Pratisanleenata (Here ends the description of external penance Now follow the six types of internal penance)

विशुद्ध्यै कृतदोषाणा, प्रायश्चित्त विधीयते ।
आलोचन भवेत्तेषा, गुरो पुर प्रकाशनम् ॥२८॥

प्रमादादशुभ योगं, गतस्य च शुभ प्रति ।
क्रमण जायते तत्तु, प्रतिक्रमणमुच्यते ॥२६॥

अभ्युत्थान नमस्कारो, भक्ति शुश्रूषण गुरो ।
ज्ञानादीना विनयन, विनय परिकथ्यते ॥३०॥

आचार्य-शैक्ष्य-रुग्णाना, सघस्य च गणस्य च ।
आसेवन यथास्थाम, वैयावृत्त्यमुदाहृतम् ॥३१॥

वाचना प्रच्छना चैव, तथैव परिवर्तना ।
अनुप्रेक्षा धर्मकथा, स्वाध्याय पञ्चधा भवेत् ॥३२॥

एकाग्रचिन्तन योगनिरोधो ध्यानमुच्यते ।
धर्म्यं चतुर्विध तत्र, शुक्ल चापि चतुर्विधम् ॥३३॥

28 to 33 (1) Prayaschitta—Atonement for the past faulty deeds and actions

Alochana—Confession of one's own shortcomings before the Guru

Pratikramana—To return to the path of righteous yoga after having strayed away from it through negligence (The latter two types come under the category of Prayaschitta.)

(2) Vinaya—To stand up when the Guru and other elders come, bow down to, entertain deep respect for, serve them and have unflinching adoration for their learning etc, etc

(3) Vaiyavritya—To render service according to one's might to the Acharya (preceptor), the newly initiated monk, the sick, Gana (group of monks), and Sangha (whole congregation of monks).

(4) Swadhyaya—It means study. It is of five kinds, namely, reading, questioning, reciting, reflecting on the meaning and discoursing on Dharma

(5) Dhyana—It has a twofold definition—single-pointed concentration and cessation of all activities of mind, body and speech. Dharmya and Sukla dhyana, each is of four types Both are conducive to emancipation, and as such they are described under the heading of Tapa—penance

अर्हता देशिता दृष्टिमालम्ब्य क्रियते यदा ।
पदार्थचिन्तन यत्तत्, आज्ञाविचय उच्यते ॥३४॥

सर्वेषामपि दु खाना, रागद्वेषौ निबन्धनम् ।
ईदृश चिन्तन यत्तत्, अपायविचयो भवेत् ॥३५॥

सुखान्यपि च दु खानि, विपाक कृतकर्मणाम् ।
कि फल कस्य चिन्तेति, विपाकविचयो भवेत् ॥३६॥

लोकाकृतेश्च तद्वृत्ति-भावाना प्रकृतेस्तथा ।
चिन्तन क्रियते यत्तत्, सस्थानविचयो भवेत् ॥३७॥

उन्मादो न भवेद् बुद्धेरर्हद्वचनचिन्तनात्।
अपायचिन्तनं कृत्वा, जनो दोषाद् विमुच्यते ॥३८॥

अशुभेन रतिं याति, विपाकं परिचिन्तयन्।
वैविध्यं जगतो दृष्ट्वा, नासक्तिं भजते पुमान् ॥३९॥

34 to 39 The four types of Dharmya Dhyana with the respective results are defined below.

(1) Ajna-Vichaya Reflection on an object with the aid of the Arhat's instructions, resulting in the intellect not becoming unbridled

(2) Apaya-Vichaya Reflection on attachment and hatred as the cause of all misery, results in the release of their tight hold on man

(3) Vipaka-Vichaya Reflection on happiness and misery as the fruits of one's actions, also which is of what, results in the destruction of the taste for non-meritorious deeds

(4) Samsthana-Vichaya Reflection on the form of the world, and the objects therein and their nature resulting in man becoming non-attached due to the diversities of the universe

विशुद्ध जायते चित्त, लेश्ययापि विशुद्धचते।
अतीन्द्रिय भवेत्सौख्य, धर्म्यध्यानेन देहिनाम् ॥४०॥

40 Dharmya Dhyana leads to the purification of the man's mind, and of his thought-centres, and super-sensuous happiness results

विजहाति शरीर यो, धर्म्यचिन्तनपूर्वकम् ।
अनासक्त स प्राप्नोति, स्वर्ग गतिमनुत्तराम् ॥४१॥

41 The non-attached who gives up his physical body while engaged in Dharmya Dhyana attains heaven and gradually gets emancipated

अप्युत्तममहननवता पूर्वविदा भवेत् ।
शुक्लस्य द्वयमाद्यन्तु, स्याच्च केवलिनोऽन्तिमम् ॥४२॥

42 The four types of Sukla Dhyana are

(1) Prithaktva Vitarka Savichara Meditating on any object as isolated from every other object

(2) Ektva Vitarka Avichara Meditating on any object as intimately related to others

(3) Sookshmakriya Apratipati In this stage of meditation only the subtle activities of the body remain There is no degradation therefrom

(4) Samuchhinnakriya Anivritti This is the last stage and is perpetual

The former two types of meditation can only be practised by the monks who have the highest and the strongest type of physical structure and are authorities in the eleven purvas (Aphorisms on all sciences) The last two are for the Kevalins (Omniscient) only

सूक्ष्मक्रियोऽप्रतिपाती, समुच्छिन्नक्रियस्तथा ।
क्षपयित्वा हि कर्माणि, क्षणेनैव विमुच्यते ॥४३॥

43 The Kevali exterminates all his karmas through these two types of meditation and becomes liberated in a moment

अन्तर्मुहूर्तमात्रञ्च, चित्तमेवात्रतिष्ठति ।
छद्मस्थाना ततश्चित्त, वस्त्वन्तरेषु गच्छति ॥४४॥

44 One who is not a Veetaraga remains concentrated on a particular object for only a short period of time Then he flits to another object

स्थितात्मा भवति ध्याता, ध्यानमैकाग्र्यमुच्यते ।
ध्येय आत्मा विशुद्धात्मा, समाधि फलमुच्यते ॥४५॥

45 Meditation has four components

(1) Dhyata (Meditator), Dhyana (Meditation), Dhyeya (Goal) and Samadhi A steadfast soul is the Dhyata, concen-

tration of mind is Dhyana Pure soul (Supreme) Soul is Dhyeya and the result is called Samadhi

उपधीनाञ्च भावाना, क्रोधादीना परिग्रह् ।
परित्यक्तो भवेद् यस्य, व्युत्सर्गस्तस्य जायते ॥४६॥

46 One who has renounced attachment towards Upadhi—cloth, utensils, food and drink, and who has controlled the passions like wrath etc , is capable of Vyutsarga (This is the sixth type of internal penance)

अनित्यो नाम संसारस्त्राणाय कोऽपि नो मम ।
भवे भ्रमति जीवोऽसौ, एकोऽहं देहत पर ॥४७॥

अपवित्रमिद गात्र, कर्मनिर्पणयोग्यता ।
निरोध कर्मणा सम्यो, विच्छेदस्तपसा भवेत् ॥४८॥

धर्मोहि मुनिमार्गोऽस्ति, मुक्तालोकस्थिति ।
दुर्लभा वर्तते बोधिरेता द्वादश भावना ॥४९॥

सुहृद सर्वजीवा मे, प्रमोदो गुणिषु स्फुरेत् ।
करुणाकर्मखिन्नेषु, माध्यस्थ्य दोषराशिषु ॥५०॥

47 to 50 There are sixteen Bhavanas (Concentrated thoughts that leave a deep impression on the soul) To think that

(1) The world is transitory—Anitya Bhavana

(2) No other can give me refuge—Asharana Bhavana

(3) This soul is being tossed about in samsara even from infinite time—Bhava Bhavana

(4) I am alone—Ekatva Bhavana

(5) I am separate from the physical body—Anyatva Bhavana

(6) The body is impure—Ashoucha Bhavana

(7) The soul attracts karma—Asrava Bhavana

(8) The influx of karmas can be stopped —Samvara Bhavana

(9) Karmas can be dissipated through penance—Nirjara Bhavana

(10) Dharma leads to liberation—Dharma Bhavana

(11) Loka (The universe) is of the shape of the Purusha —Loka Bhavana

(12) Perfect knowledge is rare—Bodhi Durlabha Bhavana

(13) All beings are my friends—Maitri Bhavana

(14) I must have adoration for the virtuous —Pramoda Bhavana

(15) May beings afflicted through karmas get freed from tribulations --Karunya Bhavana

(16) Indifference towards evil doers— Madhyastha Bhavana

संस्कारा स्थिरतां यान्ति, चित्त प्रसादमृच्छति ।
वर्धते समतायोऽपि, भावनाभिश्चैव नृणाम् ॥५१॥

51 These Bhavanas lead to the stabilisation of their respective samskaras They make for tranquilising of mind and development of equanimity

भावनाभिर्विमूढाभिर्भावितं मूढतां व्रजेत् ।
चित्तं ताभिरमूढाभिर्भावितं मुक्तिमर्हति ॥५२॥

52 The mind with Bhavanas tainted with Moha becomes deluded, and with those free from Moha it attains emancipation

आत्मोपलब्धये श्रेष्ठा, भावनाभ्यास सद्गुरुः ।
तेन नित्यं प्रकुर्वीत, भावना भावितं मनः ॥५३॥

53 For self-realisation Bhavanas are the best medium and hence the mind should always be established and tainted with them

भावना-योग शुद्धात्मा, जले नौरिव विद्यते।
नौकेव तीर-सम्पन्न मर्व-दु खाद्विमुच्यते ॥५४॥

54 One whose soul is purified through Bhavana yoga is like a boat in water Just as a boat reaches the shore, he in like manner reaches the goal and becomes free from all miseries

भवेदास्त्रविणी नौका, न सा पारस्य गामिनी।
या निरास्त्रविणी नौका, मा तु पारस्य गामिनी ॥५५॥

55 A boat with crevices in it cannot cross the sea, only the one free from these can reach the opposite shore

सम्यग्-दर्शनसम्पन्न, श्रद्धावान् योगमर्हति।
विचिकित्सा ममापन्न, समाधि नैव गच्छति ॥५६॥

56 One richly endowed with Right perception and deep rooted faith is eligible for yoga (abstract contemplation), while the sceptic cannot attain Samadhi

आस्तिक्य जायते पूर्वमास्तिक्याज्जायते शम ।
शमाद् भवति सवेगो, निर्वेदो जायते तत ॥५७॥
निर्वेदादनुकम्पास्यादेतानि मिलितानि च।
श्रद्धावतो लक्षणानि, जायन्ते सत्यसेविन ॥५८॥

57-58 These are the distinctive marks of a votary

of truth (a man of right perception), each succeeding mark being a product of its previous number

(1) Astikya—deep faith in fundamental realities
(2) Shama—Mental tranquillity
(3) Samvega—Yearning for liberation
(4) Nirveda—Aversion to worldly life, non-attachment.
(5) Anukampa—Compassion towards all.

योगी व्रतेन सम्पन्नो, न लोकव्यापणाञ्चरेत् ।
भावशुद्धि क्रियाश्चापि, प्रथयन् शिवमश्नुते ॥५९॥

59 An ascetic keeping all the great vows (vows without exception) should not concern himself with the world. Developing his mental purity and multiplying his pious deeds, he attains liberation

न क्षीयन्ते न वर्धन्ते, सन्ति जीवा अवस्थिता ।
अजीवो जीवता नैति, न जीवो यात्यजीवताम् ॥६०॥

60. The souls do not increase or decrease (in number) They are static The Jiva never becomes Ajiva nor the Ajiva a Jiva

अवस्थानमिद ध्रौव्य, द्रव्यमित्यभिधीयते ।
परिवर्तनमेवं च, पर्याय परिकीर्तित ॥६१॥

61. This state of staticism is permanence (Dhrouvya) and every attribute, change therein, is

called modification (Paryaya) Permanence and modification both are inherent in the substance Substance only means the unification of these two"

मेघ प्राह—

कथ चित्त न जानाति, कथ जानन् न चेष्टते।
चेष्टमान कथ नैति, श्रद्धान चरण विभो! ॥६२॥

62 Megha asked—"Lord! Why does the mind not know? Even knowing why does it not exert? Even after exerting, why does it not acquire true faith and right character?"

भगवान् प्राह—

आवृत न हि जानाति, प्रतिहत न चेष्टते।
मूढ विकारमाप्नोति, श्रद्धाया चरणेऽपि च ॥६३॥

63 The Lord replied—"A mind which is veiled cannot know. When it is obstructed, it cannot exert, and in its deluded state its faith and character get perverted"

मेघ प्राह—

केन स्यादावृत चित्त, केन प्रतिहत भवेत्।
मूढञ्च जायते केन, ज्ञातुमिच्छामि सर्ववित् ॥६४॥

64 Megha asked again—'Oh Omniscient! What veils the mind? What obstuctssieh it? How does it get deluded? I would like to know these"

भगवान् प्राह—

आवृतं जायते चित्तं, ज्ञानावरण-योगतः ।
हतं स्यादन्तरायेण, मूढं मोहेन जायते ॥६५॥

65 The Lord said—"The mind is veiled by Jnanavarniya Karma, obstructed by Antaraya Karma and deluded by Mohaniya Karma.

स्व-सन्मत्याऽपि विज्ञाय, धर्मसारं निशम्य वा ।
मतिमान् मानवो नूनं, प्रत्याचक्षीत पापकम् ॥६६॥

66 A wise man having comprehended the essence of Dharma through his own pure intelligence or through hearing should give up sin (sinful activities)

उपायान् यान् विजानीयादायुःक्षेमस्य चात्मनः ।
क्षिप्रमेव यतिस्तेषां, शिक्षां शिक्षेत पण्डितः ॥६७॥

67. A wise man of restraint should get to know the means to uplift himself spiritually and put them in instant practice

यथा कूर्मः स्वकाङ्गानि, स्वके देहे समाहरेत् ।
एवं पापानि मेधावी, अध्यात्मेन समाहरेत् ॥६८॥

68 Like a tortoise withdrawing its limbs into its shell, the wise man should withdraw his faculties in the face of sin through spirituality

संहरेत् हस्तपादौ च, मन पञ्चेन्द्रियाणि च ।
पापक परिणामञ्च, भाषादोष च तादृशम् ॥६९॥

69 The wise man should control the functions of his hands, feet, mind, the five sense organs and sinful thoughts and words

कृतञ्च क्रियमाण च, भविष्यन्नाम पापकम् ।
सर्व तन्नानुजानन्ति, आत्मगुप्ता जितेन्द्रिया ॥७०॥

70 Those merged in their soul and have mastered their sense organs do not approve of the sins of the past, present and future

13

Ends and Means

मेघ प्राह—

कि साध्य साधन, किञ्च केन तन्नाम साध्यते।
साध्यसाधनसज्ञाने, जिज्ञासा मम वर्तते ॥१॥

1 Megha said—"What is the goal? What are its means? Who attains it? I am keen to know all about the theory of ends and means"

भगवान् प्राह—

प्रश्नो वत्स! दुरूहोऽय, नानात्वेन विभज्यते।
नानारुचिरय लोको, नानात्व प्रतिपद्यते ॥२॥

2 The Lord said—"Vatsa! This is a complex question It has several facets Tastes differ from one to another, so do their objectives

विद्यते नाम लोकोऽय, न वा लोकोऽपि विद्यते।
एक सन्देहमापन्न, साध्य प्रति न धावति ॥३॥

विद्यते नाम जीवोऽय, न वा जीवोपि विद्यते ।
एव सशयमापन्न, साध्य प्रति न धावति ।।४।।

विद्यते नाम कर्मेद, न वा कर्मापि विद्यते ।
एव सशयमापन्न, साध्य प्रति न धावति ।।५।।

अस्ति कर्मफल वेद्य, न वा वेद्य च विद्यते ।
एव सशयमापन्न, साध्य प्रति न धावति ।।६।।

3-6 Agnostics of the following type never work towards any goal Those who doubt—

(1) The existence of the universe,
(2) The existence of the soul,
(3) The existence of the Karma, and
(4) The inevitability of its consequences

अस्ति लोकोऽपि जीवोऽपि, कर्म कर्मफल ध्रुवम् ।
एव निश्चयमापन्न, साध्य प्रति प्रधावति ।।७।।

7 Only people with firm faith in the existence of the universe, soul, karma and its consequences endeavour towards a goal

निरावृतिश्च निर्विघ्नो, निर्मोही दृष्टिमानसौ ।
आत्मा स्यादिदमेवास्ति, साध्यमात्मविदा नृणाम् ।।८।।

8 The goal of the man of self-realisation is the soul, fully unveiled, unobstructed, non-deluded and rich with right perception

आवरणस्य विघ्नस्य, मोहस्य दृक्चरित्रयो ।
निरोधो जायते येन, संयम साधन भवेत् ॥९॥

9 The means to this goal is restraint, through which the veil, obstructions and karmas which delude perception and character are swept off

आत्मान सयत कृत्वा, सतत श्रद्धयान्वित ।
आत्मान साधयेच्छान्त ,साध्य प्राप्नोति स ध्रुवम ॥१०॥

10 Always restraining oneself, devoted, free from passions and persevering in effort one soon reaches the goal

आत्मैव परमात्मास्ति, रागद्वेषविवर्जित ।
शरीरमुक्तिमापन्न , परमात्मा भवेदसौ ॥११॥

11 The soul is itself the supreme Soul (Paramatma) When freed from attachment hatred and the body,the soul becomes the supreme Soul

स्थूलदेहम् मुक्त्वात्मा, भवान्तर प्रधावति ।
अन्तरागति द्वैध, ऋजु वक्रा [illegible] ॥१२॥

12 A soul, after leaving its gross body behind, takes its flight to a new birth This flight is called Antaragati It is two-forked

(1) Rju meaning straight which leads the soul in the same longitude, as it were, and

(2) Vakra meaning a diagonal point which it has to reach only through one or more diversions

(Note The soul's flight is always along a perpendicular direction and the time taken for this is only a samaya, the minutest period conceivable For a diagonal flight just two, three or four samayas are taken)

यावत् सूक्ष्म शरीर स्यात्, तावन्मुक्तिर्न जायते ।
पूर्णसयमयोगेन, तस्य मुक्ति प्रजायते ॥१३॥

13 So long as the subtle bodies, astral (Taijasa) and Causal (Karmana) exist, the soul does not become freed Only through complete restraint, it attains freedom from all bondages

वाध्यमानो ग्राम्यधर्मँ, रूक्ष भुञ्जीत भोजनम् ।
प्रकुर्यादवमौदर्यमूर्ध्व, स्थान स्थितो भवेत् ॥१४॥

14 When a monk is afflicted with the feeling of sex, he should take insipid food, reduce its quantity and take to Kayotsarga (see X/12)

नैकत्र निवसेन्नित्य, ग्राम ग्राममनुव्रजेत् ।
व्युच्छेद भोजनस्यापि, कुर्याद् रागनिवृत्तये ॥१५॥

15 A monk should not reside for long at any one place, he should keep travelling from place to

ऊर्ध्वं स्रोतोऽप्यध स्रोत , तिर्यक् स्रोतो हि विद्यते ।
आसक्तिर्विद्यते यत्र, बन्धन तत्र विद्यते ॥१९॥

19 The sources of bondage are upward, the sources of bondage are downward, the sources of bondage are all round, the sources of bondage are everywhere Attachment is the source of bondage. Where attachment is, bondage co-exists

यावन्तो हेतवो लोके, विद्यन्ते बन्धनस्य हि ।
तावन्तो हेतवो लोके, मुक्तेरपि भवन्ति च ॥२०॥

20 As many causes there are for bondage, even that many are there for emancipation

सर्वे स्वरा निवर्तन्ते, तर्कस्तत्र न विद्यते ।
ग्राहिका न मतिस्तत्र, तत् साध्य परम नृणाम् ॥२१॥

21 Man's highest goal is that stage which words fail to express, logic is unable to reason out and intelligence is too weak to grasp

ग्रामेवा यदि वाऽरण्ये, न ग्रामे नाप्यरण्यके ।
रागद्वेषलयो यत्र, तत्र सिद्धि प्रजायते ॥२२॥

22 The attainment of Siddhi (ultimate perfection) is not conditioned by one's residential location, be it his village or a forest The death of his tendencies for likes and dislikes gives birth to final perfection

न मुण्डितेन श्रमण, न चौंकारेण ब्राह्मण ।
मुनिर्नारण्यवासेन, कुशचीरैर्न तापसः ॥२३॥

23 A clean shave does not make a Sramana, nor Omkar-recitals a Brahmin Forest dwelling does not make a monk, nor Kusa-grass raiments a Tapasvi

श्रमण समभावेन, ब्रह्मचर्येण ब्राह्मण ।
ज्ञानेन च मुनिर्लोके, तपसा तापसो भवेत् ॥२४॥

24 Equanimity makes a Sramana, so celibacy (Brahmacharya) a Brahmin, wisdoms' trail leads to monkhood, hard penance makes a Tapasvi

कर्मणा ब्राह्मणो लोक, कर्मणा क्षत्रियो भवेत् ।
कर्मणा जायते वैश्य, शूद्रो भवति कर्मणा ॥२५॥

25 Activities make one a Brahman, activities make one a Kshatriya, activities make one a Vaisya and activities make one a Sudra

न जातिर्न च वर्णोऽभूद्, युगे युगल-चारिणाम् ।
ऋषभस्य युगादेषा, व्यवस्था समजायत ॥२६॥

26 In the Yugalchari era[1] neither caste nor creed existed This distinction started from the Rshabha era

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[1]The era, in which twin-born brother and sister used to marry each other, and die simultaneously, is termed yugalchari era

एकैव मानुषी जातिराचारेण विभज्यते ।
जातिगर्वो महोन्मादो, जातिवादो न तात्त्विक ।।२७।।

27 Mankind is one Their distinction is vocation-based Pride of caste is the highest folly, for Casteism is unreal

जातिवर्णशरीरादि, वाह्यैर्भेदैर्विमोहित ।
आत्माऽऽत्मसु घृणा कुर्यादेषमोहो महान् नृणाम् ।।२८।।

28 Man's greatest delusion revolves round these external distinctions of caste, creed and sex, which make for mutual hatred

यस्तिरस्कुरुतेऽन्य स, ससारे परिवर्तते ।
मन्यते स्वात्मनस्तुल्यानन्यान् स मुक्तिमश्नुते ।।२९।।

29 One who despises others subjects himself to metempsychosis, while he who looks on others as his equals attains emancipation

अनायको महायोगी, मौन पदमुपस्थित ।
साम्य प्राप्त प्रेष्यप्रेष्य, वन्दमानो न लज्जते ।।३०।।

30 King of kings, steadfast in his monkhood, a great yogi, and equanimous, is not ashamed to make obeisance to one initiated earlier, even if he be the attendant of his own attendant

मन साहसिको भीमो, दुष्टोऽश्व परिधावति ।
सम्यग् निगृह्यते येन, स जनो नैव नश्यति ।।३१।।

31 That man does not deviate from his righteous path who has perfect control over the horse of his mind, generally untamed, brave, fierce and in wild motion

उन्मार्गे प्रस्थिता ये च, ये च, गच्छन्ति मार्गत ।
सर्वे ते विदिता यस्य, स जनो नैव नश्यति ।।३२।।

32 That man does not deviate from his righteous path who knows who are on the wrong path and who on the right

आत्मायमजित शत्रु, कषायाः इन्द्रियाणि च ।
जित्वा तान् विहरेन्नित्य, स जनो नैव नश्यति ।।३३।।

33 That man does not deviate from his righteous path who has disciplined his soul and mastered his passions and sense-organs

रागद्वेषादयस्तीव्रा, स्नेहा पाशा भयङ्करा ।
तान्छित्वा विहरेन्नित्य, स जनो नैव नश्यति ।।३४।।

34 That man does not deviate from his righteous path who has subdued his burning likes, dislikes and similar opposites opposites and attachments All these are fearful snakes

अन्तो हृदयसम्भूता, भवतृष्णा लता भवेत् ।
विहृत्ता समुच्छित्य, स जनो नैव नश्यति ॥३५॥

35 That man does not deviate from his righteous path who has rooted out the creeper, in the form of worldly attachments, embracing his heart

कषाया अग्नय प्रोक्ता श्रुत-शील-तपो जलम् ।
एतद्धारा हता यस्य, स जनो नैव नश्यति ॥३६॥

36 That man does not deviate from his righteous path who has put out the fires of his passions with the water of right knowledge, character and penance

येनात्मा साधितस्तेन, विश्वमेतत् प्रसाधितम् ।
येनात्मा नाशितस्तेन, सर्वमेव विनाशितम् ॥३७॥

37 One who has gained the soul has gained the entire universe One who loses his soul loses everything

गच्छेद् दृष्टेषु निर्वेदमदृष्टेषु मतिं सृजेत् ।
दृष्टादृष्टविभागेन, नैकान्तं स्थापयेन्मतिम् ॥३८॥

38 One intent on self-realisation should cultivate indifference towards the physically perceptible world and develop a taste for the unseen (Atma) One who treads a contrary path becomes dogmatic This the Sadhaka should avoid

श्रमणो वा गृहस्थो वा, यस्य धर्मे मतिर्भवेत् ।
आत्माऽसौ साध्यते तेन, साध्ये कुर्यात् स्थिर मन ॥३६॥

39 One with a Dharmic bent, be he a monk or a householder, should steadfastly keep to his goal and realise his soul

14
Path to Liberation

मेघ प्राह—

गृह-प्रवर्तने लग्नो, गृहस्थो भोगमाश्रित ।
साध्यस्याराधना कर्तुं, भगवन् कथमर्हति ॥१॥

1 Megha said—"Lord ! How can a householder drowned in his domestic duties and enjoying worldly pleasures strive for liberation?"

भगवान् प्राह—

देवानुप्रिय ! यस्य स्यादासक्ति क्षीणतागता ।
साध्यस्याराधना कुर्यात् स गृहे स्थितिमाचरन् ॥२॥

2 The Lord said—"Oh, the dear to the Gods ! One whose attachment has waned can strive for emancipation even while leading a family life

गृहेऽप्याराधना नास्ति, गृहत्यागेऽपि नास्ति ना ।
आशा येन परित्यक्ता, साधना तस्य जायते ॥३॥

3 Emancipation is not an exclusive privilege of either the householder or its renouncer A person who has given up all desires is alone competent to work towards it

नाशा त्यक्ता गृह त्यक्त, नासौ त्यागी न वा गृही ।
आशा येन परित्यक्ता, त्याग सोऽर्हति मानव ।।४।।

4 The person who has renounced his family life but not his desires is neither a householder nor a monk; whose desires have been completely got rid of, he is competent to renounce

पदार्थ-त्यागमात्रेण, त्यागी स्याद् व्यवहारत ।
आशाया परिहारेण, त्यागी भवति वस्तुत ।।५।।

5 The world may look upon a man as a tyagi who has given up material possessions, but not the desires for these, but a real tyagi is the one who has put an end to his desires

पूर्णस्त्याग पदार्थाना, कर्तुं शक्यो न देहिभि ।
आशाया परिहारस्तु, कर्तुं शक्योऽस्ति तैरपि ।।६।।

6 It is not possible for humans to give up material objects in entirety, but they certainly can give up their desire for these

यावानाशा-परित्याग., क्रियते गेहवासिभि ।
तावान् धर्मो मया प्रोक्त , सोऽगारधर्म उच्यते ।।७।।

7 To the extent that a householder renounces his desires, this I have termed as Dharma, also called Agar-Dharma (Dharma of the householder)

सम्यक् श्रद्धा भवेत्तत्र, सम्यग्ज्ञानं प्रजायते।
सम्यक् चारित्र सम्प्राप्तेर्योग्यता तत्र जायते ॥८॥

8 Right faith in a man gives rise to right knowledge With both these at his command, he reaches the right character forming stage

योग्यताभेदतो भेदो, धर्मस्याधिकृतो मया।
एक एवान्यथा धर्म, स्वरूपेण न भिद्यते ॥९॥

9 Distinction introduced in Dharma is only in relation to the respective capacities of the aspirants Dharma is one and whole in reality, and there can be no two in it

महाव्रतात्मको धर्मोनगाराणाच जायते।
अणुव्रतात्मको धर्मो, जायते गृहमेधिनाम् ॥१०॥

10 Supreme vows (Mahavratas) have been prescribed for the monks and the small vows (Anuvratas) for the householder

मेघ प्राह—

अगारिणा कथ धर्मो, व्यापृतानाञ्च कर्मसु।
गृहिणा यदि धर्म स्यादनगारो हि को भवेत् ॥११॥

11 Megha said—"How can the householder, engaged in maintaining his home have the right to practise Dharma? If at this stage, he is permitted to do so, who will then join the Holy Order ?"

भगवान् प्राह—

सत्य देवानुप्रियैतद्, मुमुक्षा यस्य नोत्कटा।
स वृत्तिमनगाराणा, न नाम प्रतिपद्यते ॥१२॥

12 The Lord said—"Oh, blessed one ! It is true that one who has no intense urge for emancipation does not join the Holy Order

मुमुक्षा यावती यस्य, समता तावती श्रित ।
आचरति गृही धर्म, व्यापृतोऽपि च कर्मसु ॥१३॥

13 To the extent that a householder is devoted to the goal of liberation, he observes equanimity towards all and practises Dharma even in his household life

द्विविध विद्यते वीर्य, लब्धिश्च करण तथा।
अन्तरायक्षयाल्लब्धि, करण वपुपाश्रितम् ॥१४॥

14 Vigour is of two kinds (1) that which confers fitness in one fors piritual endeavour (Labdhi Veerya) and (2) practical vigour, physical strength (Karana Veerya) One's fitness for endeavour (Labdhi Veerya) depends on the extinction of Antaraya Karma,

the karma that always hinders, and the practical vigour (Karana Veerya) manifest through the body

वपुष्मतो भवेद् वाणी, मनोऽप्यस्यैव जायते ।
शारीरिक वाचिकञ्च, मानस तत् त्रिधा भवेत् ॥१५॥

15 One who has a physical body has the organs of speech and mind Hence physical vigour functions through three channels body, speech and mind

कर्म योग. प्रवृत्तिर्वा, व्यापार करण क्रिया ।
एकार्थका भवन्त्येते, शब्दा कर्माभिधायका ॥१६॥

16 Karma, Yoga, Pravritti, Vyapara, Karana and Kriya—are synonyms for action

सदसतो प्रभेदेन, द्विविध कर्म विद्यते ।
निवृत्तिरसत पूर्व, तत सतोऽपि जायते ॥१७॥

17 Actions are of two types Sat (good) and Asat (Bad) There is cessation of bad actions at the beginning of religious effort (sadhana), and when it reaches its zenith even good actions also cease

निरोध कर्मणा पूर्ण, कर्तुं शक्यो न देहिभि ।
विनिवृत्ते शरीरेऽस्मिन्, स्वय कर्म निवर्तते ॥१८॥

18 Corporeal beings cannot fully eliminate activity With the extinction of the body, activity automatically ceases

विद्यमाने शरीरेऽस्मिन्, सतत कर्म जायते ।
निवृत्तिरसत. कार्या, प्रवृत्तिश्च सतस्यता ॥१६॥

19. Activity is co-terminous with the body This being so, evil deeds should be discarded and the good resorted to With the gradual extinction of the evil ones, the good too will ultimately die out

मेघ प्राह—

कुर्वन् कृषिञ्च वाणिज्य, रक्षा शिल्प पृथग् विधम् ।
कथ सती प्रवृत्तिञ्च, गृहस्थ कर्तुमर्हति ॥२०॥

20 Megha said—"How can one engaged in agriculture, business, defence, arts and crafts and the like also engage in non-violent activities?"

भगवान् प्राह—

अर्थजानर्थजा चेति, हिंसा प्रोक्ता मया द्विधा ।
अनर्थजा त्यजन्नेष, प्रवृत्ति लभते सतीम् ॥२१॥

21 The Lord said—"Violence has been categorised by me into two Purposeful violence (Arthaja Himsa) and purposeless violence (Anarthaja Himsa) A householder can naturally avoid the second, and to the extent he discards it, his actions become good

आत्मने ज्ञातये तद्वद्, राज्याय सुहृदे तथा ।
या हिंसा क्रियते लोकैरर्थजा सा किलोच्यते ॥२२॥

22 Violence committed for the good of self,

family, country and friends is known as purposeful violence

परम्परोपग्रहो हि, ममाजालम्वन भवेत्।
तदर्थं क्रियते हिंसा, कथ्यते सापि चार्थजा ॥२३॥

23 Society is built on mutual co-operation among its members Violence committed for the sake of society is also purposeful violence

कुर्वन्नप्यर्थजा हिंसा, नामक्ति कुरुते दृढाम।
तदानी लिप्यते नासौ, चिक्कणैर्गिह कर्मभि ॥२४॥

24 Where attachment is not very strong in a householder engaged in purposeful Himsa, he is not too tightly bound by karma

हिंसा न क्वापि निर्दोषा, पर लेपेन भिद्यते।
आसक्तस्य भवेद् गाढोऽनासक्तस्य भवेन्मृदु ॥२५॥

25 Violence is never anything other than evil, but the depth of the stain differs One deeply attached gets heavily stained, while the other escapes with a surface brushing

सम्यगदृष्टेरिद सार, नानर्थं यत्प्रवर्तते।
प्रयोजनवशाद् यत्र, तत्र तद्वान्न मूर्च्छति ॥२६॥

26 The attainment of right perception exhibits itself in withdrawing from purposeless violence But

even in purposeful violence, the doer does not get attached

मम्मतानि समाजेन, कुर्वन् कर्माणि मानसम् ।
अनासक्त निदधीत, स्याल्लेपो न यतो दृढ ॥२७॥

27 While carrying out socially approved duties, one should keep his mind detached, lest he should get heavily stained by karmas

अविरति प्रवृत्तिश्च, द्विविध बन्धन भवेत् ।
प्रवृत्तिस्तु कदाचित् स्यादविरतिर्निरन्तरम् ॥२८॥

28 Bondage too is two-fold caused through ceaseless hankering and through gross action The latter is occasional, while hankering is perpetual

दुष्प्रवृत्तिमकुर्वाणो, लोक सर्वोऽप्यहिंसक ।
परन्त्वविरतेस्त्यागान्मानवः स्यादहिंसक ॥२९॥

29 If only refraining from evil deeds is Ahimsa, then the entire world is Ahimsaka, for none does evil all the time But an Ahimsaka is the one who gives up Avirati, meaning, he takes a firm vow never to indulge in Himsa of any type

दुष्प्रवृत्त क्वचित् साधुर्नाव्रती स्यान्मुनि क्वचित् ।
सत्प्रवृत्तोऽपि नो साधुरव्रती जायते क्वचित् ॥३०॥

30 An evil doer may some time become a

Sadhu, but an Avrati (one who keeps no vows) can never and nowhere become one The Avirati although he may be doing right, cannot become a Sadhu

इतस्तत प्रसर्पन्ति, जना लोभाविलाशया।
तेन दिग्विरति कार्या, गृहिणा धर्मचारिणा ॥३१॥

31 Overpowered by coveteousness one travels hither and thither for accumulating wealth Hence a religious devotee should fix a direction limit for his movements

उपभोग पदार्थाना, मोह नयति देहिन ।
भोगस्य विरति कार्या, तेन धर्मस्पृशा विशा ॥३२॥

32 Enjoyment of worldly objects lead to delusion Hence a religious devotee should set a limit to such enjoyments.

कल्पनाभि प्रमादेन, दण्ड प्रयुज्यते जनै ।
अनर्थदण्ड-विरति, कार्या धर्मस्पृशा विशा ॥३३॥

33 Human beings in pursuit of various plans or through negligence engage in violence A religious devotee should refrain from purposeless violence

सावद्ययोग विरतेरभ्यासो जायते तत ।
समभावविश्राम स्यात् तच्च सामायिक व्रतम् ॥३४॥

34 That which confirms one in the practice of

refraining from sinful deeds and helps in the development of even-mindedness is known as Samayaka Vrata

सावधिकञ्च हिंसादे, परित्यागो यथाविधि ।
क्रियते व्रतमेतत्तु, देशावकाशिक भवेत ।।३५।।

35 Refraining from violence for a predetermined duration of time according to the prescribed rules is called 'Deshavakashika Vrata'

सावद्ययोग - विरति, सोपवासा विधीयते ।
द्रव्यक्षेत्रादि - भेदेन, पौषध तद् भवेद् व्रतम् ।।३६।।

36 Refraining from all sinful activities accompanied by fasting, is called Poushadha Vrata During this vrata one should—

(1) Limit the number of objects in possession
(2) Travel within set limits
(3) Fix the duration of vrata, and
(4) Keep free from attachment and hatred

प्रासुक दोषमुक्तञ्च, भक्तपान प्रदीयते ।
मुनये आत्मसकोच, सविभागोऽतिथेर्व्रतम् ।।३७।।

37 Giving to the monks food, water etc free from all defects (such as special preparations for their sake and the like), from one's own share of

the already cooked food and contenting himself with what remains, is known as Atithi-Samvibhaga Vrata

सलेखना प्रकुर्वीत, श्रावको मारणान्तिकीम् ।
मृत्यु सन्निहित ज्ञात्वा, मृत्योरविचलाशय ॥३८॥

38 A devotee not afraid of death and realising that death is at hand should gradually practice penance and thin down the physical body in preparation for the ultimate fast unto death

सयमस्य प्रकर्षाय, मनोनिग्रहहेतवे ।
प्रतिमा प्रतिपद्येत, श्रावक साधनारुचि ॥३९॥

39 For the higher development of restraint and for the subjugation of the mind, a householder devotee should accept some special vows (Pratimas)

असयम परित्यज्य, सयमस्तेन सेव्यताम् ।
असयमो महद् दुख, सयम सुखमुत्तमम् ॥४०॥

40 Non-restraint is the highest misery, while restraint is the highest bliss Oh ! be completely restrained and never be a libertine

15

Teachings on Akarma

यावद् देहो भवेत् पुसा, तावत्कर्मापि जायते ।
कुर्वन्नावश्यक कर्म, धर्ममप्याचरेद् गृही ॥१॥

1 Activity is co-terminous with the physical body of man. Hence, while engaged in the essential activities of life, one should also practice Dharma

यथाहारादि कर्माणि, भवन्त्यावश्यकानि च ।
तथात्माराधन चापि, भवेदावश्यक परम् ॥२॥

2 As food and allied activities are essential to keep life going, effort for the realisation of the soul is even more important

मद्य प्रात समुत्थाय, स्मृत्वा च परमेष्ठिनम् ।
प्रात. कृत्यान्निवृत्त. सन्, कुर्यादात्मनिरीक्षणम् ॥३॥

3 Rising up early in the morning, one should chant the Namaskar hymn, thereafter having completed

the morning ablutions, one should engage in self introspection

सामायिकं प्रकुर्वीत, समभावस्य लब्धये ।
भावना भावयेत् पुण्या, सत्संकल्पान् समासृजेत् ॥४॥

4 For attainment of equanimity, one should engage in Samayaka Vrata and infuse noble ideas into the mind and make pious resolutions

स्थैर्यं प्रभावना भक्ति, कौशलं जिनशासने ।
तीर्थसेवा भवन्त्येता, भूषा सम्यग्दृशोर्ध्रुवम् ॥५॥

5 The five jewels of Samyaktva (faith in fundamental truths) are—

(1) Steadfastness in Dharma.
(2) Work of such nature as will enhance *respect towards Dharma*
(3) Devotion to Dharma and its teachers
(4) Dexterity in the exposition of Dharma
(5) Service to the Sangha

भारवाही यथाश्वासान्, भाराक्रान्तोऽश्नुते यथा ।
तथारम्भभाराक्रान्त, आश्वासान् श्रावकोऽश्नुते ॥६॥

6 Just as a carrier weighted with his load tries to lessen the trouble by shifting it to the different parts of the body, so too a lay devotee, labouring under the load of violence, resorts to gradual measures as

will enable him to get rid of the weight of violence

इन्द्रियाणामधीनत्वाद्, वर्ततेऽवद्यकर्मणि ।
तथापि मानसे खेद, ज्ञानित्वाद् वहते चिरम् ।।७।।

7 A slave to his senses, a lay devotee engages in sinful acts Even then because he is somewhat enlightened, he is ill at heart all the time

आश्वास प्रथम मोऽय, शीलादीन्प्रतिपद्यते ।
सामायिक करोतीति, द्वितीय. सोऽपि जायते ।।८।।

प्रतिपूर्ण पौषधञ्च, तृतीय स्याच्चतुर्थक ।
सलेखना श्रितो यावज्जीवमनशन सृजेत् ।।९।।

8 9 The four stages of a Sravaka's extrication from the load of Himsa are as follows—

(1) To take the vows
(2) To practise equanimity (Samayika)
(3) To observe complete Poushadha
(4) Fasting unto death after preparing the body for it

परिग्रह प्रहास्यामि, भविष्यामि कदा मुनि ।
त्यक्ष्यामि च कदाभक्त, ध्यात्वेद शोधयेन्निजम् ।।१०।।

10 The three Manorathas (intense longings) of a lay devotee are—

(1) When shall I renounce possessions?
(2) When shall I become a monk?

(3) When shall I give up food and drink?

With these thoughts he should purify his soul

श्रमणोपासना कार्या, श्रवणं तत्फलं भवेत्।
ततः सञ्जायते ज्ञानं, विज्ञानं जायते ततः ॥११॥

प्रत्याख्यानं ततस्तस्य, फलं भवति संयमः।
अनाश्रवस्तपस्तस्माद्, व्यवदानञ्च जायते ॥१२॥

अक्रिया जायते तस्मान्निर्वाणं तत्फलं भवेत्।
महान्तं जनयेल्लाभं, महतां संगमो महान् ॥१३॥

11 12 13 The results accruing through service to a monk, the one leading to the next in succession, are—

(1) Listening to Dharma
(2) Right Knowledge
(3) Wisdom
(4) Vows towards gradual renunciation
(5) Restraint
(6) Freedom from Asravas
(7) Penance
(8) Extinction of karmas
(9) Cessation of all activities and
(10) Nirvana-emancipation

Thus service to great souls leads to highest good.

निश्चये व्रतमापन्नो, व्यवहारपटुर्गृही ।
समभावमुपासीनोऽनासक्त कर्मणीप्सिते ॥१४॥

14 A householder, who is in fact a vrati and is clever in fulfilling his household duties, does not, while practising even-mindedness become attached to desired activities

अज्ञानकष्ट कुर्वाणा, हिंसया मिश्रित बहु ।
मुमुक्षा दधतोऽप्येके, वध्यन्तेऽज्ञानिनो जना ॥१५॥

15 The ignorant, who undergo in a haphazard way great hardships intermixed with Himsa, become entangled in their karmas, even though aspiring for emancipation

कर्मकाण्डरता केचिद्, हिंसा कुर्वन्ति मानवा ।
स्वर्गाय यतमानास्ते, नरक यान्ति दुस्तरम् ॥१६॥

16 Those deeply devoted to karmakanda indulge in Himsa with an eye to attaining heaven, and eventually land themselves in hell from which escape is most difficult

आत्मन सदृशा सन्ति, भेदो देहस्य दृश्यते ।
आत्मनो ये जुगुप्सन्ते, महामोह व्रजन्ति ते ॥१७॥

17 In essence all souls are equal It is the bodies that differ Those who despise other souls, become inextricably deluded.

उच्चगोत्रो नीचगोत्र सामग्र्या कथ्यते जनै ।
न हीनो नातिरिक्तश्च, क्वचिदात्मा प्रजायते ॥१८॥

18 Popular conception of a soul as of a lower or higher status is based purely on its environments

प्रज्ञामद चैव तपोमदञ्च
निर्णामयेद् गोत्रमदञ्च धीर ।
अन्य जन पश्यति विम्वभूत
न तस्य जाति शरण कुल वा ॥१९॥

19 The brave is he who has rooted out his pride of intellect, penance and birth One who slights another as if he were only a reflection incurs such sin that no pride of caste or birth can cleanse

नात्मा शब्दो न गन्धोऽसौ रूप स्पर्शो न वा रस ।
न वर्त्तुलो न वाच्यस्त्र, सत्ताऽरूपवती ह्यसौ ॥२०॥

20 The soul is neither sound nor smell, form, touch, or taste, nor is it circular or triangular in shape It is formless, absolute existence

न पुरुषो नवापि स्त्री, नैवाप्यस्ति नपुसकम् ।
विचित्रपरिणामेन, देहेऽसौ परिवर्तते ॥२१॥

21 Again, it is neither male nor female, nor either neuter Through diverse strange results of karmas, it gets embodied

अनवर्णो सवर्णो वा, नात्मा क्वचन विद्यते ।
अनन्तज्ञान-सम्पन्नो, सपर्येति शुभाशुभे ॥२२॥

22 It is neither high nor low As far as its nature is concerned it is rich with knowledge infinite, but bound by the fruits of meritorious and non-meritorious karma it keeps undergoing metempsychosis

गेहाद् गेहान्तरं यान्ति, मनुष्या गेहवर्तिन ।
देहाद् देहान्तरं यान्ति, प्राणिनो देहवर्तिन ॥२३॥

23 Just as a householder shifts from one house to another, the embodied soul migrates from one body to another

नात्मा नवो नवा जीर्णो, नवापि न पुरातन ।
आत्मा द्रव्यार्थिकी दृष्टि, पर्यायार्थगतापरा ॥२४॥

24 From the standpoint of the main substance the soul is neither new nor old From its modificatory aspect it acquires these appellations

नवोऽपि न पुराणोऽपि, देहो भवति देहिनाम् ।
शैशवं यौवनं नाम, वार्धक्यञ्चापि जायते ॥२५॥

25 Physical bodies of living beings are both new as well as old Childhood, youth and old age overtake all physical bodies

देहस्योपाधिभेदेन, योवात्मान जुगुप्सते ।
नात्मा तेनावबुद्धोऽस्ति, नात्मवादी स मन्यताम् ॥२६॥

26 One who despises another soul because it happens to be lodged in another physical body does not know the soul He cannot be thought of as an Atmavadin

ये केचित् क्षुद्रका जीवा, ये च सन्ति महालया ।
तद्वधे सदशो दोषोऽसदृशोवेति नो वदेत् ॥२७॥

27 Killing living beings, in whatever form, tiny or colossal, is sin The degree of its enormity is not debatable, as it does not depend upon the size of the victim

हन्तव्य मन्यसे य त्व स त्वमेवासि नापर ।
यमाज्ञापयितव्यञ्च स त्वमेवासि नापर ॥२८॥

28 Whom thou wouldst kill is none other than thyself,
Whom thou wouldst order about is all but thyself

परितापयितव्य य स त्वमेवासि नापर ।
यञ्च परिग्रहीतव्य स त्वमेवासि नापर ॥२९॥

29. Whom thou wouldst aggrieve is none but thyself,
Whom thou wouldst enslave is equally thyself

अपद्रावयितव्य य म त्वमेवासि नापर ।
अनुसवेदन ज्ञात्वा हन्तव्य नाभिप्रार्थयेत् ॥३०॥

30 Whom thou wouldst afflict is none but thyself
Knowing pain presses equally on all, one should not think of hurting or killing others

परिणामिनि विश्वेऽस्मिन्ननादिनिधने ध्रुवम् ।
सर्वे विपरिवर्तन्ते चेतना अप्यचेतना ॥३१॥

31 In this eternal Samsara with ever-fresh modifications, all beings, animate and inanimate, keep constantly changing

उत्पाद-व्ययधर्माणो, भावा ध्रौव्यान्विता अपि ।
जीव-पुद्गलयोगेन, दृश्य जगदिद भवेत् ॥३२॥

32 All substances possess all the three attributes of origination, destruction and permanence This phenomenal world is the product of pudgala and Jiva conjoining

आत्मा न दृश्यतामेति, दृश्यो देहस्य चेष्टया ।
देहेऽस्मिन् विनिवृत्ते तु, सद्योऽदृश्यत्वमृच्छति ॥३३॥

33 Atman is not itself visible Through the activities of the physical body, it becomes visible With the destruction of the physical body, it instantly becomes invisible.

स्पर्शा रूपाणि गन्धाश्च रसा येन जिहासिता ।
आत्मा तेनैव लब्धोऽस्ति, स भवेदात्मवित् पुमान् ॥३४॥

34 Only he who overcomes his attachment for the objects of colour, odour, touch and taste realises the soul Only he is the knower of the self

श्रुतवन्तो भवन्त्येके, शीलवन्तोऽपरे जना ।
श्रुतशीलयुता एके, एके द्वाभ्या विवर्जिता ॥३५॥

35 Men are of four categories
(1) Learned (Srutavan)
(2) Possessing good character (Acharvan)
(3) Learned as well as possessing good character
(4) Neither learned nor possessing good character

श्रुतवान् मोक्षमार्गस्य देशेन स्याद् विराधक ।
शीलवान् मोक्षमार्गस्य देशेनाराधको भवेत् ॥३६॥

36 One who is of right learning goes ahead towards liberation But one who possesses conduct bereft of right knowledge remains far behind

इद दर्शनमापन्नो मुच्यते नेति सगतम् ।
श्रुतशील-समापन्नो मुच्यते नात्र सशय ॥३७॥

37 Some are of the opinion that only a particular creed can lead to liberation This is wrong The

truth is that, with both knowledge and character, undoubtedly one becomes free

श्रुतशील-समापन्नो सर्वथाऽऽराधको भवेत् ।
द्वाभ्यां विवर्जितो लोकः सर्वथा स्याद् विराधकः ॥३८॥

38 A person endowed with learning and character attains emancipation, while the one bereft of these two never reaches that state

वाच्य कायस्य कौकुच्य कन्दर्प विकथा तथा ।
कृत्वा विस्मापयत्यन्यान् कान्दर्पी तस्य भावना ॥३९॥

39 The attitude of one who by his restless speech and physical behaviour, lustful manner and secular tales bewilders another is called Kandarpi Bhavana

मन्त्रयोग भूतिकर्म प्रयुङ्क्ते सुखहेतवे ।
अभियोगी भवेत्तस्य भावना विषयैषिणः ॥४०॥

40 The attitude of a crass materialist engaged in magic and witchcraft for the attainment of sensual happiness is called Abhiyogi Bhavana

ज्ञानस्य ज्ञानिनो नित्य सघस्य धर्मसेविनाम् ।
वदन्नऽवर्णानाप्नोति किल्विषीकीञ्च भावनाम् ॥४१॥

41 The attitude of a person who speaks ill of scriptural knowledge, learned people, the Holy Order and the faithful is called Kilvishiki Bhavana

अव्यवच्छिन्नरोपस्य, क्षमणान्न प्रसीदत ।
प्रमादेनानुतपत, आसुरी भावना भवेत् ॥४२॥

42 The attitude of a person whose anger never subsides, who is not pleased even with an apology, nor repents for his own mistakes, is called Asuri Bhavana

उन्मार्गदेशको मार्गनाशकश्चात्मघातक ।
मोहयित्वात्मनात्मान, ममोही भावना व्रजेत् ॥४३॥

43 The attitude of a person who teaches the wrong path, deflects others from the right, commits suicide and deludes himself is called Sammohi Bhavana

मिथ्यादर्शनमापन्ना सनिदानाश्च हिंसका ।
म्रियन्ते प्राणिनस्तेपा वोधिर्भवति दुर्लभा ॥४४॥

44 One with wrong perception and prepared to barter all his marits for material benefits and with indulgence in violence, never attains Bodhi even after death

सम्यग्दर्शनमापन्ना अनिदाना अहिंसका ।
म्रियन्ते प्राणिनस्तेपा, सुलभा वोधिरिष्यते ॥४५॥

45 One with right perception, not caring for material happiness, and not indulging in violence, easily attains Bodhi even after death

अपाप हृदय यस्य, जिह्वा मधुरभाषिणी।
उच्यते मधुकुम्भ स, नून मधुपिधानक ॥४६॥

46 One of sinless heart, and is sweet spoken, is like a honey pot with a lid of honey

अपाप हृदय यस्य, जिह्वा कटुकभाषिणी।
उच्यते मधुकुम्भ स, नून विषपिधानक ॥४७॥

47 One of sinless heart, but of vile tongue, is like a honey pot with a lid of poison

सपाप हृदय यस्य, जिह्वा मधुरभाषिणी।
उच्यते विषकुम्भ स, नून मधुपिधानक ॥४८॥

48 One with a sinful heart, but sweet spoken, is like a poison bowl with a lid of honey

सपाप हृदय यस्य, जिह्वा कटुकभाषिणी।
उच्यते विषकुम्भ स, नून विषपिधानक ॥४९॥

49 One with a sinful heart, and of vile tongue, is like a poison bowl with a lid of poison

रिक्तोदरतया मत्या, क्षुधावेद्योदयेन च।
तदर्थस्योपयोगेनाहारसज्ञा प्रजायते ॥५०॥

50 Appetite manifests itself for four reasons—

(1) Empty stomach

(2) Listening to exciting talks about food and sighting it

(3) Manifestation of Kshudha Vedaneeya karma, which causes the sensation of hunger
(4) Constant thinking about food

हीनसत्त्वतया मत्या, भयवेद्योदयेन च ।
तस्यार्थस्योपयोगेन, भयसंज्ञा प्रजायते ॥५१॥

51 Fear manifests itself for four reasons—
(1) Weak physique
(2) Listening to gruesome tales and seeing fearful situations
(3) Manifestation of Bhaya-Vedaneeya karma which causes the sensation of fear
(4) Constant thought on fear

चितमांस-रक्ततया मत्या मोहोदयेन च ।
तस्यार्थस्योपयोगेन, मैथुनेच्छा प्रजायते ॥५२॥

52 Sexual appetite manifests itself for four reasons—
(1) Overflowing pressure of excessive flesh and blood in the physical body
(2) Listening to pornographic talks and to visualise sex-exciting incidents
(3) Manifestation of Moha karma
(4) Constant thought of sex

अविमुक्ततया मत्या, लोभवेद्योदयेन च।
तस्यार्थस्योपयोगेन, मग्रहेच्छा प्रजायते ॥५३॥

53. Greed for possessions manifests itself for four reasons—

(1) Overpowering covetousness
(2) Listening to talks on worldly possessions and seeing objects of riches
(3) Manifestation of the Lobha Vedaneeya karma which gives rise to greed for possessions.
(4) Constant thought on worldly possessions.

कारुण्येन भयेनापि, नग्रहेणानुकम्पया।
लज्जया चापि गर्वेण, अधर्मस्य च पोपकम् ॥५४॥
धर्मस्य पोपक चापि, कृतमितिधिया भवेत्।
करिष्यतीति बुद्ध्यापि, दान दशविध भवेत् ॥५५॥

54 55 Charity (Dana) falls under ten heads—

(1) Charity given through a sense of pity on a person to help him support himself (Anukampa Dana).
(2) Charity given to a person in distress (Samgraha Dana)

(3) Charity given through a sense of fear (Bhaya Dan)

(4) Charity given during bereavement (Karunya Dan)

(5) Charity given through a sense of shame (Lajja Dan)

(6) Charity given in consideration of flattery or with a sense of self-importance (Garva Dan)

(7) Charity given to indulge one's taste for violence, falsehood, stealing, licentiousness and possessions (Adharma Dan)

(8) Charity given in the form of fearlessness to all beings, and enable them to attain Samyakhva and character

(9) Charity given in expectation of a return (Karishyati Dana)

(10) Charity given in remembrance of help received in the past (Krita Dana)

धर्मो दशविध प्रोक्तो मया मेघ ! विजानता ।
तत्र श्रुतञ्च चारित्र, मोक्ष-धर्मो व्यवस्थित ॥५६॥

56 O Megha ! I, the realised one have propounded ten types of Dharma—

(1) Code of conduct for the administration of a village (Grama Dharma).

(2) Code of conduct for the administration of a city (Nagar-Dharma)

(3) Code of conduct for the administration of a State (Rashtra-Dharma)

(4) Dharma practised by non-Jain creeds (Pakhanda Dharma)

(5) Code of conduct of a family (Kula Dharma)

(6) Code of conduct of a gana (Gana-Dharma)

(7) Code of conduct of a Sangha (Sangha-Dharma)

(8) Devotion to right knowledge (Sruta Dharma)

(9) Devotion to right character (Charitra Dharma)

(Nos 8 and 9 constitute the means to liberation).

(10) Nature of the five Astikayas (Astikaya Dharma)

16

Mental Tranquillity

मेघ प्राह—

मन प्रसादमर्हामि, किमालम्बनमाश्रित ।
कथ प्रमादतो मुक्तिमाप्नोमि ब्रूहि मे विभो ! ॥१॥

1 Megha prayed—"Instruct me, Lord! with what support can I attain mental peace and how can I get rid of negligence ?"

भगवान् प्राह्–

अनन्तानन्द-सम्पूर्ण, आत्मा भवति देहिनाम् ।
तच्चित्तस्तन्मना मेघ !, तदध्यवसितो भव ॥२॥

2 The Lord observed—"The soul is overflowing with endless bliss O Megha! let your heart be drowned therein Let your mind dwell therein and your entire attitude be directed towards it

तद् भावनाभावितश्च, तदर्थ विहितार्पण ।
भुञ्जानोऽपि च कुर्वाणस्तिष्ठन् गच्छस्तथा वदन् ॥३॥

3 O Megha! engaged in whatever deed of eating, working, resting, walking or speaking, let your thought rest on the soul and dedicate everything to it

जीवँश्च म्रियमाणश्च, युञ्जानो विषयिव्रजम् ।
तल्लेश्यो लप्स्यसे नून, मन प्रमादमुत्तमम् ॥४॥

4 In life and in death, or at work through the sense organs, you should be bathed in the thought-current of the soul, thus you will be blest with highest mental happiness

आत्मस्थित आत्महित, आत्मयोगी ततो भव ।
आत्मपराक्रमो नित्य, ध्यानलीन स्थिराशय ॥५॥

5 Rooted in the soul, be its benefactor, be an Atma Yogi, be ready to exert to the utmost for the realisation of the soul and engage yourself in deep meditation with an unflinching mind

समितो मनसा वाचा, कायेन भव सन्ततम् ।
गुप्तश्च मनसा वाचा, कायेन सुसमाहित. ॥६॥

6 Always practise equanimity in your mental, vocal and bodily activities and retain absolute control over their organs and be ever tranquill

अनुत्पन्नानकुर्वाण, कलहांश्च पुरस्कृतान् ।
नयन्नुपशम नून, लप्स्यसे मानसं सुखम ॥७॥

7 Do not give rise to or engage in fresh quarrels but put an end to existing ones Thus you will be blest with the highest mental happiness

क्रोधादीन् माननान् वेगान्, पृष्ठमामादन तथा ।
परित्यज्याऽसहिष्णुत्व, लप्स्यसे मनस स्थितिम् ॥८॥

8 Give up anger and other similar excitements, back-biting, and intolerance Thus you can acquire stability of the mind

पादयुग्मञ्च महृत्य, प्रसारितभुजोभय ।
ईपन्नत स्थिरदृष्टिर्लप्स्यसे मनसो धृतिम् ॥९॥

9 Standing with both the feet touching each other, extending both arms, the body bending slightly, keeping the gaze fixed in this posture of meditation, you will attain steadfastness of mind

प्रयत्न नाधिकुर्वाणोऽलब्धाश्च विपयान् प्रति ।
लब्धान् प्रतिविरज्यश्च,मनस स्वास्थ्यमाप्स्यसि॥१०॥

10. Do not run after material objects that you do not possess have no attachment even for these already acquired Thus mental health will accrue

अमनोज्ञ-सप्रयोगे, नार्तं ध्यायन् कदाचन ।
मनोज्ञ-विप्रयोगे च, मनस स्वास्थ्यमाप्स्यसि ॥११॥

11 Contact with unpleasant objects and

severance from pleasant ones should not worry you or cause mental disequilibrium

रोगस्य प्रतिकाराय, नार्तं ध्यायस्तथा त्यजन ।
फलाशा भोगमकल्पान्, मनस स्वास्थ्यमाप्स्यसि ॥१२॥

12 Don't get worried or let the mind ramify over a physical sickness Give up the desire for fruits of actions and the craze for enjoyment for worldly pleasures Thus mental health will accrue

शोक भय घृणा द्वेष, विलाप क्रन्दन तथा ।
त्यजन्नज्ञानजान दोषान्, मनस स्वास्थ्यमाप्स्यसि ॥१३॥

13 Keep away from sorrow, dread, hatred, enmity, lamentation, crying and ignorance-born evils. Thus mental health will accrue

लब्धाना नाम भोगाना, रक्षणायाचरेज्जन ।
हिसा मृषा तथाऽदत्त, तेन रौद्र स जायते ॥१४॥

14 People indulge in violence, falsehood and stealing to protect the objects of enjoyment already acquired and thereby become cruel (Roudra)

तथाविधस्य जीवस्य, चित्तस्वास्थ्य पलायते ।
सरक्षणमनादृत्य, मनस स्वास्थ्यमाप्स्यसि ।१५॥

15 Those who become cruel lose their mental tranquillity You should not strive for the protection

of the objects of enjoyment Thus mental health will accrue

रागद्वेषौ लयं यातौ, यावन्तौ यस्य देहिनः ।
सुखं मानसिकं तस्य, तावदेव प्रजायते ॥१६॥

16 To the extent a person gets rid of attachment and hatred, he acquires mental happiness

वीतरागो भवेल्लोको वीतरागमनुस्मरन् ।
उपासकदशां हित्वा, त्वमुपास्यो भविष्यसि ॥१७॥

17 Meditating on Veetaraga, one becomes a Veetaraga oneself Through meditating on Veetaraga, you will be elevated to the rank of an object of devotion, leaving behind you the stage of a devotee

इन्द्रियाणि च संयम्य, कृत्वा चित्तस्य निग्रहम् ।
सम्पश्यन्नात्मनात्मानं, परमात्मा भविष्यसि ॥१८॥

18 Restrain your sense organs, completely control your mind, and realise the self through your own self Thus you will become the Supreme Soul (Paramatma)

यल्लेश्यो म्रियते लोकस्तल्लेश्यश्चोपपद्यते ।
तेन प्रतिपन्न मेघ ! जागरूकत्वमर्हसि ॥१९॥

19 One's rebirth is exactly in accordance with

the thought-currents at the moment of death Therefore, Megha! be alert every moment

जीवनस्य तृतीयेऽस्मिन्, भागे प्रायेण देहिनाम् ।
आयुषो जायते बन्धः, शेषे तृतीयकल्पना ॥२०॥

20 The duration of one's next life is decided at the third part of the present life otherwise, at the third part of every remaining third part thereof

तृतीयो नाम को भागो, नेति विज्ञातुमर्हसि ।
सर्वदा भव शुद्धात्मा, तेन यास्यसि सद्गतिम् ॥२१॥

21 You cannot normally know which particularly is the third part of your life span Hence keep your soul always pure Thus you will attain good life

कृष्णा नीला च कापोती, पापलेश्या भवन्त्यमू ।
तैजसी पद्मशुक्ले च, धर्मलेश्या भवन्त्यमू ॥२२॥

22 Bad thought-currents (Papa-lesya) are three, namely, Krishna-lesya, Neela-lesya, and Kapota-lesya Good thought-currents are (Dharma-lesya) also there, namely, Taijasa lesya, Padma-lesya and Sukla lesya

तीव्रारम्भ-परिणत, क्षुद्र साहसिकोऽयति ।
पञ्चास्रव-प्रवृत्तश्च, कृष्णलेश्यो भवेत् पुमान् ॥२३॥

23 He who indulges in great violence, is mean, rash and unrestrained, and whose all five Asravas (inlets of Karma) are ajar, is said to be of Krishna lesya

ईर्ष्यानुर्द्वेषमापन्नो, गृद्धिमान रसलोलुप ।
अह्रीकश्च प्रमत्तश्च, नीललेश्यो भवेत् पुमान् ॥२४॥

24 He who is envious, hateful, avaricious, gluttonish, shameless and negligent, is said to be of Neela lesya

वक्रो वक्रसमाचारो, मिथ्यादृष्टिश्च मत्सरी ।
औपधिको दुष्टवादी, कापोतीमाश्रितो भवेत् ॥२५॥

25 He whose thought, speech and actions are crooked, whose perception is wrong, who cannot tolerate the prosperity of another, who is proud and speaks ill of others, is said to be of Kapota lesya

विनीतोऽचपलोऽमायी, दान्तश्चावद्यभीरुक ।
प्रियधर्मा दृढधर्मा, तैजसीमाश्रितो भवेत् ॥२६॥

26 He who has attained humility steadfastness and straightforwardness, who restrains his sense-organs and shies away from prohibited acts, and also is devoted to and stabilised in Dharma, is said to be of Taijasa lesya

तनुतमक्रोध-मान-माया-लोभो जितेन्द्रिय ।
प्रशान्तचित्तो दान्तात्मा, पद्मलेश्यो भवेत् पुमान् ॥२७॥

27 He whose anger, pride, deceit and greed are extremely meagre, who has mastered the sense organs, whose mind is placid, and a man of restraint, is said to be of Padma lesya

आर्त्तरौद्रे वर्जयित्वा, धर्म्यशुक्ले च साधयेत् ।
उपशान्त सदागुप्त, शुक्ललेश्यो भवेत् पुमान् ॥२८॥

28 He who gives up hankering for material objects and also the anxiety to keep them in tact for enjoyment, engages in Dharmya and Sukla Dhyana, is of calm mind, and always controls the activities of mind, speech and body, is said to be of Sukla lesya

लेश्याभिरप्रशस्ताभिर्मुमुक्षो ! दूरतो व्रज ।
प्रशस्तासु च लेश्यासु, मानस स्थिरता नय ॥२९॥

29 Oh, aspirant for liberation! Keep a safe distance from Papa lesyas and stabilise your mind on Dharma lesyas

उपकारापकारौ च, विपाक वचन तथा ।
कुरुष्व धर्ममालम्ब्य, क्षमा पञ्चावलम्बनम् ॥३०॥

30 One should practise forgiveness for these five reasons—

(1) I have been benefited by him Hence I should not get enraged at his words or deeds

(2) If I do not forgive and become enraged, I shall thereby be doing harm to my own self

(3) The result of anger is great misery

(4) The Agamas enjoin that one should not get angry

(5) Forgiveness is the very nature of the soul

आर्जव वपुषो वाचो, मनस· सत्यमुच्यते ।
अविसम्वाद-योगश्च, तत्र स्थापय मानसम् ॥३१॥

31 Uprightness of actions through body, speech and mind is truth Thought, speech and action should not contradict each other That is truth Engage your mind there deeply

अश्रद्धान प्रवचने, परलाभस्य तर्कणम् ।
आशसन च कामाना, स्नानादिप्रार्थन तथा ॥३२॥
एतैश्च हेतुभिश्चित्तमुच्चावच प्रधारयन् ।
निर्ग्रन्थो घातमाप्नोति, दु खशय्या व्रजत्यपि ॥३३॥

32 33 Four causes make a bed of sorrows for a monk—

(1) Disregard to the teachings of the Lord.
(2) Getting brother monks to seek alms for him
(3) Desire for sexual pleasures
(4) Hankering after bodily embellishments

These lead to instability of the mind and giving up of his monkhood.

श्रद्धाशील प्रवचने, स्वलाभे तोपमाश्रित ।
अनाशसा च कामाना, स्नानाद्यप्रार्थन तथा ॥३४॥

एतैश्च हेतुभिश्चित्तमुच्चावचमधारयन् ।
निर्ग्रन्थो मुक्तिमाप्नोति, सुखशय्या व्रजत्यपि ॥३५॥

34 35 Four causes make a bed of roses for a monk—

(1) Due regard to the teachings of the Lord
(2) Contentment with what is had through one's own alms-seeking
(3) Aversion for sexual pleasures
(4) No hankering after bodily embellishments

These lead to stability of the mind and attainment of liberation

- दुष्टा व्युत्पादिता मूढा, दु नज्ञाप्या भवन्त्यमी ।
मुसज्ञाप्या भवन्त्यन्ये, विपरीता इतो जना ॥३६॥

36 The wicked, blindly obstinate and deluded are impossible to be reasoned to Their opposites could be made to listen to reason

पूर्व कुग्राहिता केचिद्, वाला पण्डितमानिन ।
नेच्छन्ति कारण श्रोतु, द्वीपजाता यथा नरा. ॥३७॥

37 Persons already prejudiced and who, though ignorant, account themselves learned, refuse to listen to the means of bodhi (enlightenment) like rustics

उपदेशमिद श्रुत्वा, प्रसन्नात्मा महामना ।
मेघ' प्रसन्नया वाचा, तुष्टुवे परमेष्ठिनम् ॥३८॥

DENOUEMENT .

38 Nobleminded Megha, highly gratified with the instructions, praised Lord Mahavira in most reverential terms

सर्वज्ञोऽसि सर्वदर्शी, स्थितात्मा धृतिमानसि ।
अनायुरभयो ग्रन्थादतीतोऽसि भवान्तकृत् ॥३९॥

39 Megha began—"Lord ! Thou art knowledge and perception absolute, steadfast, courageous, deathless, fearless, freed from the shackles of opposites and destroyer of transmigration

पश्यतामुत्तम चक्षुर्ज्ञानिना ज्ञानमुत्तमम् ।
तिष्ठता स्थिरभावोऽसि, गच्छता गतिरुत्तमा ॥४०॥

40 Thou art the eye infallible for the viewer, knowledge unequalled for the wise, terra firma to stand on, gait noblest to the goer

शरण चास्य बन्धूना, प्रतिष्ठा चलचेतसाम् ।
पोतश्चासि तितीर्षूणा, श्वास. प्राणभृता महान् ॥४१॥

41 Refuge to the forlorn, sheet anchor to the unstable, sail to cross the sansara, why—the very breath of life

तीर्थनाथ ! त्वया तीर्थमिदमस्ति प्रवर्तितम् ।
स्वयसम्बुद्ध ! सम्बुद्धया, बोधित सकल जगत् ॥४२॥

42 Thy handiwork, Tirthankara! this Sangha, Thy wisdom, Oh! self-enlightened! the awakener of the entire world from stupor

अहिंसाराधना कृत्वा, जातोऽसि पुरुषोत्तम ।
जात पुरुषसिंहोऽसि, भयमुत्सार्य सर्वथा ॥४३॥

43 Lord ! Wedded to non-violence, Thou hast reached Purushottama-hood (Noblest-soul). Shedding fear completely, thou hast become a lion among men.

पुरुषेषु पुण्डरीक, निर्लेपो जातवानसि।
पुरुषेषु गन्धहस्ती, जातोऽसि गुणसम्पदा ॥४४॥

44 Born unattached ! Thou art the white lotus among men. With virtue's spoon in Thy mouth, by birth Thou art a Gandha-Hasti (An elephant which by its very presence anywhere makes other elephants lose their nerves for miles around)

लोकोत्तमो लोकनाथो, लोकद्वीपोऽभयप्रद ।
दृष्टिदो मार्गद पुसा, प्राणदो वोधिदो महान् ॥४५॥

45 World's highest Thou, Lord ! its sole leader, light and shelter, Thine the vision and path of men, their life and their learning

धर्मवरचातुरन्त-चक्रवर्ती महाप्रभ ।
शिवोऽचलोऽक्षयोऽनन्तो, धर्मदो धर्मसारथि ॥४६॥

46 Supreme authority thou of the Dharma-Chakra, of unrivalled refulgenee, bliss, immobile, undecaying, endless the dispenser and the director of Dharma.

जिनश्च जापकश्चासि, तीर्णस्तथासि तारक ।
बुद्धश्च वोधकश्चासि, मुक्तस्तथासि मोचक ॥४७॥

47 Master Thou of Thy soul and teacher of its mastery; Thyself across the samsara, Thou art the bridge to that shore enlightened Thyself, Thou art

the enlightener, already freed, Thou leadest man to freedom

निर्ग्रन्थानामधिपते, प्रवचनमिद महत् ।
प्रतिबोधश्च मेघस्य, शृणुयाच्छ्रद्दधीत य ॥४८॥

निर्मला जायते दृष्टिमार्गं स्याद् दृष्टिमागत ।
मोहश्च विलय गच्छेन्मुक्तिस्तस्य प्रजायते ॥४९॥

48 49 Whosoever devotedly listens to and keeps faith in this noble teaching of the Lord and Megha's cause of enlightenment, has his perspective cleared, his path discovered, his delusion dissipated, his bondage torn to shreds

Glossary

Achyuta	: The name of the twelfth heaven
Adharma Lesya	: Bad Thought-currents
Adharma Paksha	: One established in Adharma
Adharmastikaya	A medium of rest
Adhyavasaya	: A mental faculty
Agari	: A householder.
Ajnana Tapa	. A penance which involves violence, etc
Akama Maran	: Death which is devoid of any thought for liberation
Akama Nirjara	: Self-purification through penance not aimed at liberation
Akama	. One freed of all karmas, bondages
Akashayi	. One freed of all passions
Akriya	Cessation of all 'activities of mind, speech and body
Akriyavada	. Non-belief in the existence of soul karma etc

Anabhigrahika Mithyatva	Obstinate holding to unrealities as real
Anadi-Nidhana	Beginningless and endless
Anagara	An ascetic
Anarthadanda	Purposeless violence
Anarthaja Himsa	Purposeless violence
Anashana	See 12/10
Anasrava	One who has closed the inlet of karma
Anayaka	One without any master, King of Kings
Anitya Bhavana	Concentrated thought on the transitoriness of the world that leave deep impressions on the soul
Antaralagati	The flight taken by a soul for a new birth See 13/12
Antaraya Karma	A type of karma which hinders prosperity
Antarmuhoorta	A period of time between the second moment to the end of 48 minutes
Anukampa	Compassion
Anupreksha	Reflecting on the meaning of words etc
Anuttar gati	Moksha, emancipation
Anuttar Vimana	The highest heaven
Anuvrata	Small vows, vows with exceptions

	They are five in number—non-violence, truth, non-stealing, celibacy and non-possession
Anyatra Bhavana	Concentration on the idea that I am different from the body
Anyalinga Sidda	A monk of other creeds who attains emancipation
Apasyadarsan	Seer
Apayavichaya	See 12/21, 24
Apoha	Conclusion, reasoning
Apramatta	Awakened, wide-awake
Aprasasta Lesya	Bad thought currents
Arhat	Enlightened
Arthaja Himsa	Purposeful violence
Ashoucha Bhavana	(Concentration on the thought) 'the body is impure'
Ashubha Karma	Non-meritorious karma
Ashubha Pudgala	Non-meritorious matter
Astikaya Dharma	Attributes of the medium of motion, rest, space and soul
Asurakumara	A denizen of heaven.
Attendriya	Supra-sensual
Atithisamvibhaga Vrata	See 14/37
Avadhignana	Supra-Sensual knowledge, clairvoyance

Avamaudarya	A kind of penance in which the quantity of food taken is lessened
Avirati	: Attachment, both manifest and latent, to external objects
Avisamvadana-yoga	Functioning of the mind, speech and body, in concordance with one another
Ayoga	Cessation of all activities of mind, speech and body
Abhigrahika Mithyatva	Obstinacy caused by sheer ignorance of realities
Abhiyogi Bhavana	See 15/40
Adana	Material possessions
Agama	Jain scriptures
Ajna	Commandments of the Lord
Ajna Vichaya	See 12/20-24
Anat	Name of the ninth heaven
Aradhaka	One who is on the path of liberation, one who sincerely expiates his sins
Arambha	Violence See 7/14, 15
Arambha Himsa	See 7/15
Arana	Name of the eleventh heaven
Arta dhyana	Worry caused by the contact with unpleasant objects and severance

	with pleasant ones
Asrava	Inlets of karma They are five—wrong perception, non-restraint, negligence, passions and activities of mind, speech and body
Asuri Bhavana	See 15/42
Asvasha	Resting place See 15/6, 7
Atmanukampi	One who looks to the spiritual welfare of the self alone
Atmavid	: Self-realised soul
Atmika Dharma	Dharma leading to emancipation
Ayushya Karma	One of the eight karmas which determines the longevity of life
Asrava Bhavana	Concentration on the thought—the soul is able to attract karma and be bound by it
Bhava Bhavana	See 12/47-50
Bhavana	Concentrated thoughts that leave a deep impression on the soul They are sixteen in number. See 12/47-50.
Bhavanpati	A type of gods
Bhavasthiti	Mortal existence
Bhavitatma	The soul fragrant through restraint
Bhavopagrahika Karma	Karmas of present individuality.
Bhavya	Soul capable of attaining emancipation

Bhayavedaniya Karma	Karma that causes the sensation of fear
Bhuti Karma	Witchcraft
Bala	: Inveterate extrovert, unrestrained
Bala-Pandita	Ambivert, restrained cum-unrestrained
Bandha	Bondage of karmas
Brahma	Name of the fifth heaven
Buddha	: An enlightened person
Buddhabodhita	One enlightened through the instructions of others
Chadmastha	One who has not attained the state of Vitaraga
Charitra	: Conduct
Charitra Moha	Deluding karma which defiles character
Darshan	: Creed, perception, system of philosophy
Darshan Moha	: Deluding karma which distorts perception
Darshanavaran	Karma that veils right perception
Darsansravaka	One with right vision
Deshavakasika Vrata	See 14/35
Dharma Lesya	: Good thought-currents See 16/22
Digvinti	See 14/31

Dravyarthika Dristi	Stand point concerned with the main substance
Dristhi Moha	: Same as Darshan Moha.
Dukhasayya	Bed of sorrow, See 16/32, 33.
Ekagrachintana	. One pointed concentration.
Ekatva Bhavana	: Concentration of thought on the idea—I am alone
Ekatva-Vitarka-Avichana	· One of the form types of Sukla Dhyan See 12/28
Gandha-hasti	See 16/44
Godohikasana	: To sit in the posture of milking a cow See 12/12
Gotra Karma	. Karma which determines the status of a soul
Graiveyaka	. A type of gods
Grama Dharma	. Code of conduct for a village
Gramya Dharma	· Feeling of sex
Grantha	Knots of love and hatred.
Granthibheda	· Cutting down the knots of love and hatred
Grihalinga Siddha	. One who attains emancipation even in his householders' life
Gunavrata	See 6/10
Gupta	: One who is absolutely controlled
Gupti	. Control of mind, word and body
Hetugamya	. That which can be reasoned out

Himsa	Violence
Iha	Reasoning
Ishana	Name of the second heaven
Jatismirti	Knowledge of past lives
Jina	One who has conquered love and hatred
Jinashasana	Jain tradition and Samgha
Jnanaveranak karna	Karma which veils the knowledge
Jyotishi Deva	Celestial gods
Kapota Lesya	See 16/25
Kandarpi Bhavana	See 15/39
Karanavirya	Practical vigour, physical strength.
Karma	See 3/35
Karunya Bhavana	See 12/36
Kayaklesha	See 12/12
Kayotsarga	See 12/12
Kevalin	Omniscient
Kilvishi Bhavana	See 15/41
Krishna Lesya	See 16/23
Kriyavada	Atmavada, the theory which believes in the existence of the soul and its actions
Kriyavadin	One who believes in Kriyavada
Labdhivirya	Fitness in one for spiritual endeavour

Lantaka	. Name of the sixth heaven
Lesya	Thought current
Lobhavedaniya karma	Karma which gives rise to greed for possessions
Loka Bhavana	See 12/36
Madhyastha Bhavana	See 12/36
Mahashukra	Name of the seventh heaven
Mahavrata	Big vows, vows without any exceptions
Mahendra	Name of the fourth heaven
Maitri Bhavana	See 12/36
Manoratha	: Intense longing of a lay devotee They are three See 15/10.
Megha	Son of King Srenika
Mithya Danda	Purposeless violence.
Mithya Dristin	One with wrong perception
Mithyatva	Impurity of soul which leads to perverted perception
Mohaniya Karma	King of karmas which distorts the soul
Mouna	Monkhood
Naishakarmya	See 3/36
Nama Karma	One of the eight karmas which determines physical beauty etc
Nicha Gotra	Low status

Nidana	Bartering self-purity for material benefits
Nirgrantha	One who is free from all the knots, an ascetic
Nirjara	Purification of the soul through penance
Nirveda	Aversion to worldly life, one of the five distinctive marks of a votary of truth See 12/43,44
Padma Lesya	See 16/27
Pandita	Full introvert, restrained
Parishaha	Twenty two kinds of afflictions
Paryaya (va)	Modification
Paryayarthika dristi	Standpoint from the modificatory aspect of a substance
Pashyavyakarana	Teaching of the Seer
Poushada Vrata	See 14/36
Pramada	Negligence, heedlessness
Pramoda Bhavana	See 12/36
Pranata	Name of the tenth heaven
Pratikramana	The way of introspection
Pratima	Special vows for ascetics and householders
Prashasta Lesya	Good thought-current
Pratisanleenata	See 12/13

Pratyaka Buddha	One who attains enlightenment through the impact of some exceptional event in life
Prithaktva vitarka savichara	One of the types of Sukla Dhyana See 12/28.
Pudgala	Matter
Rajagrihi	Capital of Magadha
Rasaparityaga	A type of penance, See 12/11
Ratna trayi	Threefold path of right knowledge, right perception and right character
Sahasrara	Name of the eighth heaven
Sakama Maran	Death with a deliberate view to liberation See 10/18,19
Sakama Nirjara	Self-purification through penance aimed at liberation
Samayika	See 6/13 footnote
Samiti	Restrained activity
Sambodhi	Enlightenment
Samlekhana	Penance practised to thin down the physical body in preparation for the ultimate fast unto death
Sammohi Bhavana	See 15/43
Samsthana Vichaya	See 12/23, 25

Samvara	Stoppage of the inlets of Karma
Samvara Bhavana	See 12/33-35
Samvega	Yarning for liberation
Samyaktva	The purity of the soul which leads to right perception
Sanatkumar	Name of the third heaven
S aileshi	See 3/37
Shalya	Spiritual cancer
Shasta	A teacher
Shiksha Vrata	See 6/10 footnote
Shubha Karma	Meritorious karmas
Shukla Dhyana	See 12/33
Shukla Shayya	Bed of Roses See 16/34, 35
Shukla Lesya	Good thought current, See 16/39
Shookshma Sarira	Subtle body This is of two kinds astral and causal
Soudharma	Name of the first heaven
Sravaka	Lay devotee
Srenika	King of Magadha
Sruta	. *Knowledge, scriptures.*
Svayam Buddha	Born enlightened
Tapo Bhavana	See 12/33, 35
Tejo Lesya	See 16/26
Tirtha	See 1/1 footnote
Tirthankara	: One who establishes a tirtha

Tiryancha	Beasts and Birds
Ubhayanukampi	One who looks after the welfare of the self along with the welfare of others
Uchhagotra	High status
Upadhi	See 12/45
Vaimanika Deva	The gods of the twelfth heaven
Vaiyavrytya	See 12/7
Vakragati	See 13/12
Vardhamana	Name of Lord Mahavira given at his birth
Vedaniya Karma	Karma that causes un-happiness or misery
Vikatha	Secular tales
Vinaya	Humility one of the six types of internal penance
Vipaka Sanchaya	See 12/22, 25
Vira	Name of Lord Mahavira
Virodhaja Himsa	See 7/16
Vrittisamkshepa	One of the external penances, see 12/11
Vyantara Deva	A type of gods
Vyutsarga	One of the six types of internal penances See 12/33
Vyavadana	Extinction of karmas
Yatra	Life of restraint

Yoga — Activities of mind, speech and body, a way of emancipation

Yugalchari — See footnote 13/26

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